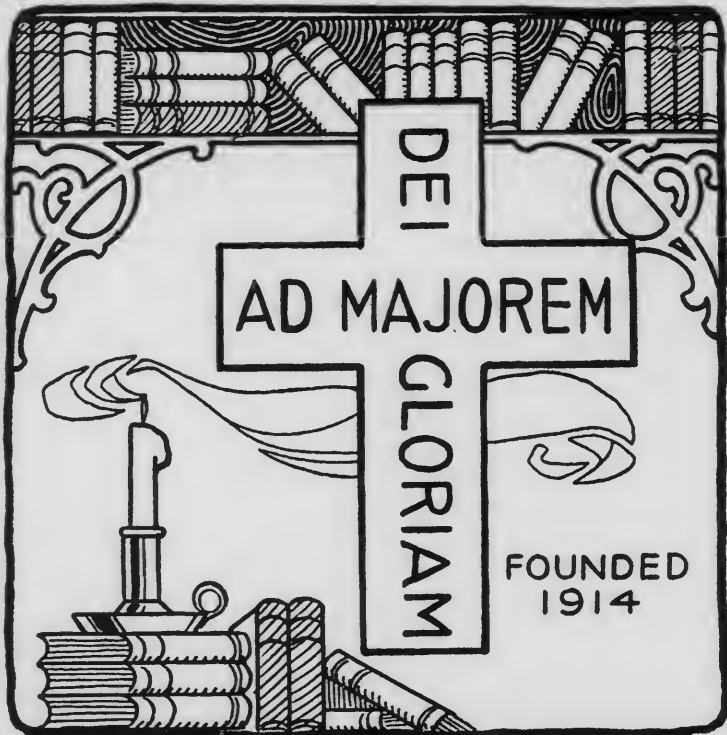




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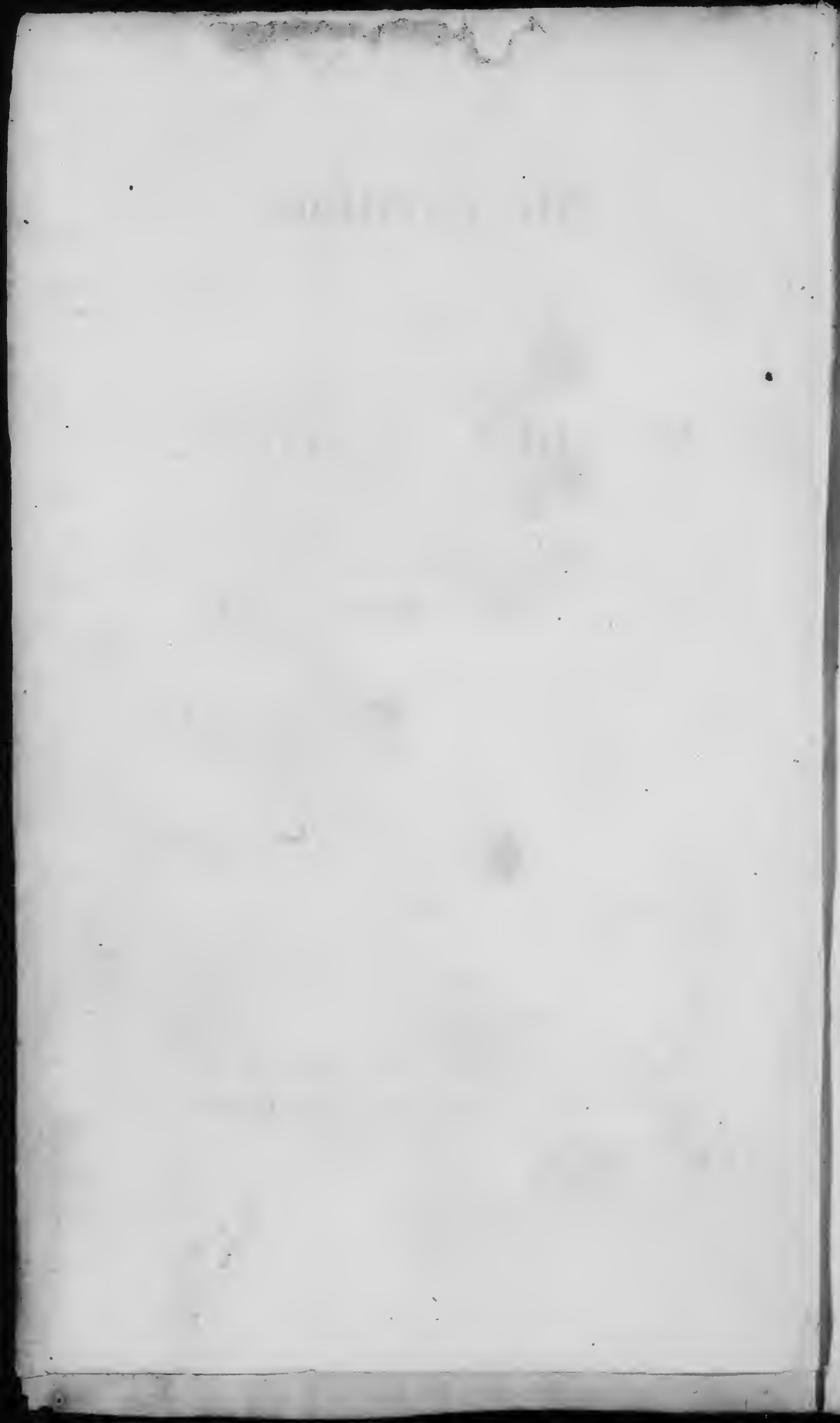
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THE FATHERS
OF THE
WESLEY FAMILY.



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THE FATHERS

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OF THE

WESLEY FAMILY:

AND REFERENCES TO THEIR TIMES.

BY WILLIAM BEAL.

"Of whom the world was not worthy."

LONDON :

J. MASON, CITY ROAD; HAMILTON, AND CO;
DARTON, HOLBORN; EVERETT, MANCHESTER;
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Wes. 536⁵

ADVERTISEMENT.

The contents of this little work, were at first simply designed for one of the monthly magazines : when they became too lengthy to be thus published, the compiler (unwilling that his labour should *twice* be lost,) has in this form ventured to send them into the world.

Whether the few facts which he has endeavoured to glean,—to authenticate by copies of official and other documents, and which for the first time, are *thus* published in connexion with biographical notices of the Wesley Family,—are of sufficient importance, to justify this little supernumerary publication—is most respectfully left to the judgment of others.

The writer, (if he may without offence speak of himself,) is no violent religious, or political partisan. Sincerely attached to one christian body ; and “if need be,” ready at every proper time and place, to “contend for the faith” which he holds ; yet without any anxiety to point, or to aim a shaft at any truly good man. In his apprehension, the triumphs of charity are far more christian, than “confused noise, or garments rolled in blood.” In this attempt to turn a few of the rapidly flowing hours, to some useful account ; the leading purpose of his mind, has not so much been, to prepare a book merely to please *any party*, whether religious or political ; (though to do injustice to, or to cause pain to any, and especially *to one*, has been very far from his intention,) as it has, to meet the demands of christian, and of historic truth.—To give such statements, as he supposes the WESLEYS themselves would have given, had they been the chroniclers of their own lives, and of the events in which they lived. The memory of these revered persons, it is hoped, will not be dis-

honoured, by the feebleness of the hand that essays to hold it up. To the composer of these pages, it is at least some satisfaction to think, that in giving what he supposes, were generally the sentiments of the WESLEYS; he has not, in the same way, greatly sinned against his own. Though not the advocate of *all* the opinions and measures of any body of men; yet he cannot remember without feeling, that when the different sections of protestant christians, passed in review before the mind of Erasmus, the following is said to have been, both his wish and his prayer:—
“Sit anima mea cum Puritanis Anglicanis.”

If after the lapse of nearly two centuries, and in the same town from which John Wesley was inhospitably spurned, as an outcast; the writer has been able to do anything to rescue the memory of injured, persecuted, neglected, yet noble minded men, from

“The oppressor’s wrong, the proud man’s contumely;

The spurns,

That patient merit of the unworthy takes,”

and in any degree to raise them from the dust, in which they had long been trampled; to stand before the christian world in that attitude which they deserve to take—he has joy with which a stranger does not intermeddle.—Great reward.

But craving the indulgence of the reader, on account of these already too lengthened observations; this little book is commended to his christian, and candid attention :—the latter is especially the request of sincerity and truth. The review of the following sheets, gives too much evidence of the *haste* with which they have passed through the press :—the same words and phrases are too frequently repeated. In page 5, John Wennesley is said to have been *Rector* instead of “*Chapl.*” of Pillesdon. *Ellesdon* stands for *Ellesden*. In one place, *Wyndam*, for *Wyndham*, &c. The fact is, these pages have been printed amidst the hurry of preparing to remove to a distant place.

Weymouth, August, 1833.

THE FATHERS, &c.

“THE minute studies of antiquaries have been a very favourite subject of ridicule by those who have not followed them—sometimes with, sometimes without reason. In this, as in every other pursuit, men are apt to forget the value of the object in the pleasure of the chase, and run down some incomprehensible or untenable theory, about some matter, that never was, and never will be of importance, with a zeal and intensity of purpose, which might have been better bestowed on a better end. Yet, this branch of learning is one, in which all enquiring minds (and no mind that is not enquiring can be worth much) will ever feel more or less of interest.”^a The writer, supposing that historical indices, official documents, facts, and dates, in reference to the Wesley family—the

^a Pompeii.

times in which the fathers of this family lived—and the persons referred to in their biography—will not be uninteresting to those who respect the name;—has sought to bring many of these together. The volume on this subject by the late Dr. Clarke, led the writer to send some remarks to the highly esteemed author, immediately after the “ Wesley Family” was published: for these, he was pleased to express his thanks, and to say that he should gladly avail himself of them in a second edition. The Doctor is now taken to his reward, and the work may, possibly, never be republished. The writer regrets that no copy was preserved of what was sent to Dr. Clarke, as he cannot now, though he has diligently endeavoured to, recover all that was then procured:—he has, however, anew, sought out the following facts, which will furnish some information not generally known, correct some inaccuracies, and confirm by official documents, much of what has been narrated by the several biographers of the family. It is supposed that what follows will be of some interest to those who take pleasure in such enquiries; and as these facts are no where to be found in this collected state, the writer is wishful to place them in some form, publicly on record.

It is said, and it appears to be generally

supposed, that no memorial of the Wesley family is to be found beyond the time of Bartholomew, of Charmouth. "From what part of the world it came, who were the progenitors thereof, and whether indigenous in Britain or not, are questions, to which, it is affirmed, no replies can be given:"—that posterity can mount "no higher in tracing it, than to about the middle of the seventeenth century, and that beyond this, all memorials of the family appear to be lost." The accuracy of these declarations may at least be questioned; and though all the information that may be desired, cannot be found; as records, names, and dates, were not so carefully kept and preserved, some three or four centuries past, as they are at present, yet what is recoverable, may point to a period, beyond that, in which it is thought all is dark and uncertain, and from pages little known, may be rescued, at least,—the memorial of *a* Westley family in Dorsetshire.^b

The Wesley family, we are told, believed that their progenitors were of Saxon origin: Dr. Clarke informs us, that he met with persons in Ireland of the name of Postley, or Posley, who,

^b Dr. Clarke's "Wesley Family," Introduction, page 13; see also, Work, pages 1, 15.

many generations before, came from England, and who said that the family name was originally, Wesley. Without giving any direct opinion on these intimations, it may be mentioned as rather singular facts, first, that in the records of Dorsetshire, an ancient name is found very much like Posley; and secondly, in reference to the Saxons; on the authority of Whitaker, whose simple statement on this people, may help to dissipate much of the mystery that has been thrown over their name and origin. They lived, the historian of Manchester observes, near Soisons; this city is built on the margin of the river Aisne or Ax;—Uess-on and Ax-on signify the *waters* of the river;—Suesson-es and Axon-es imply the *people* who dwelt in the vicinity of the river. Whitaker also adds, that a large body of this people who had first come to England, and were afterwards known in Ireland as Ibernii, went thither from the Ibernio of Ravennas, or the present Bere, in Dorsetshire; the county, as we shall see, of the Wesleys.^c

As brevity is studied, no lengthened reference will be made to the Passeleys', Paslews',

^c Wesley Family, page 1.—Rapin, vol. I., page 27.—Whitaker's History of Manchester.

Ousleys', Wursellys', and other kindred names ; the margin will direct the enquirer to means of further information. In the county of Dorset are certain portions of land, once known as hides, vills, and manors ; some of these were distinguished by the terms Wanteslegh, Wynesleigh, Wansley, and Westly ;—they appear to have given names (and surnames, Camden intimates, were not in general use, until the fourteenth century) to many persons. Among others, perhaps to the following clergymen,—John de Wyntereslegh, who, A. D. 1363, was Vicar of Frampton ; to John Wannesleigh, who, A. D. 1497, was Rector of Bettiscombe : to John Wennesley, who, A. D. 1508, was Rector of Pillesdon ;—In the records of Dorset, it is also found, that Isabel Westleigh was a nun at Shaftesbury Abbey ; that in the beginning of the fifteenth century, John Westeley, a prebendary, was Vicar of Sturminster Newton ; and that at the conclusion of the same century, John Westley was Rector of Langton Matravers.^d

^d Hutchins' History of Dorset, vol I., pages 260, 521, 605 ; vol. II., pages 31, 78, 130, 163, 169, 213, 350 ; vol. I., 265, 271, 272 ; vol. II., 118, 126 ; the second edition, vol. II., 410 ; vol I., 354, 336, 319, 216 ; vol. II., 18, 414.

These historic facts afford direct evidence, that a Westley family existed in Dorsetshire, long before the days of Bartholomew of Charmouth.—That these, or any one of them, and Bartholomew Wesley, were branches of the same stock, will not be directly asserted, as the registers by which such a declaration could be attested, have very likely perished:—but at least, is there not some probability that this was the case? To Bishop Ironside, John Wesley, of Whitechurch, declared, that he was “a son of the prophets.” This expression may perhaps only mean, that he was at the University, suitably prepared for the ministry. But if the sentence will fairly admit of a more literal interpretation, and is to be rendered as those are, with which it stands in immediate connexion, will it not say that he did not merely look back to one revered parent, as a christian prophet, but to a parent’s parents; that he had the honorable distinction of being a descendant of a series of prophets. With the facts of the last paragraph on record, it will not be said, make this interpretation probable, by showing any links of evidence, by which you would connect the Wesleys with this supposed series of prophets. Who were they? In what age did they exist? Where was their residence? The names above mentioned may point to their persons, and the last

given references in the margin, will direct the inquisitive reader, to sources of evidence from which he may learn that they lived in the fourteenth, fifteenth, and sixteenth centuries, and by which he may ascertain the places of their abode.

Are there some doubts as to the propriety of attempting to connect the Wesleys, with John de Wyntereslegh, John Wannesleigh, and John Wennesley, (names, by the way, not altogether unlike Wellesley, which was taken by the first earl of Mornington.) Let these doubts have all the weight they should claim. But can they be fairly cherished in reference to Isabel Westleigh, John Westeley, of Sturminster, or John Westley, of Langton? As far as orthography will lend us any aid, (and there is no need to say to any, who have looked into ancient documents, that in days which are gone, great care was not always taken to give the same name by exactly the same letters,) the name of the Rector of Langton, is to a letter, the original name of the Wesleys. In proof of this, let appeal be made, first, to the return to the commission in 1650, (and which very likely bore the signature of the resident minister) from both Catherston and Charmouth, as will be seen in copies of the return to the commission;

the signature is Barthw Westley. The events of his interesting life, John Wesley of Whitechurch, was accustomed to record in a diary.—From this document, Dr. Calamy, in his “Continuation, &c.” has given large and important extracts. By these it is learnt, that as the father wrote his name, so did the son, namely Westley. In Dr. Calamy’s “Historical Account,” as well as in the “Non-conformist’s Memorial,” we read of Bartholomew and John Westley: that is, in the *first* edition of these works, for in later editions, as well as in two places in “Hutchins’ Dorset,” the modern orthography is adopted; in one part Barth. Wesly may be found, and in another, John Wesley. When Samuel, the son of John, afterwards of Epworth, entered at Oxford, his subscription was Westley. In the borough records of Weymouth, the writer finds, that in 1655, Jasper, the son of Ephraim Westley, gent., resided in this town. The “Gentleman’s Magazine” of 1735, page 332, informs us, that in a county immediately adjoining, Henry Hughes Westley, Esq., died on the 2nd of June. In the years 1735, 1737, the conductors of this magazine several times refer, as may be seen in the index, to members of the Westley family. A sermon is now before the writer, preached by Bishop Herring, in February, 1737-8, “for the benefit of the society for the propagation of the

gospel in foreign parts," in the appendix to which, mention is made of "Mr. Westley, missionary at Georgia." The two latter references are given merely to show, that literary men did not hastily accommodate themselves to the alteration of the name. At Tarent, in Dorset, 1752, died Martha, the daughter of Thomas Westley, Esq.; and in this county, the name of Westley is not yet extinct. — From John de Wyntereslegh, to Westeley of Sturminster; and from Westley of Langton, down to the Westley of modern days; all the above, with the exception of Henry, were at least residents in Dorsetshire. That they were all natives of Dorset, the writer will not assert, as some of them appear to have once lived in Wilts, and Somerset. To as many as it appears probable, that the Wesley family, and any of the above clergymen, were descendants from the same parents, that ancestry will be greatly lengthened, of which a biographer of the late Rev. John Wesley, speaks in such honourable terms.

Bartholomew Wesley was born about the year 1600, it may be ten years later. He was the son of persons who valued learning, and who were able to give him the best means for acquiring this treasure. His being sent to the University, affords some probable evidence, both as to the

circumstances, and the religious opinions of his parents. They most likely were neither very poor, nor opposed to the church as a national establishment : it may be, they were cordially its friends, and devoted their son to the service of God at its altar. Dr. Calamy informs us, that while at the University, Bartholomew Wesley applied himself to the study of physic, as well as of divinity. He appears to have been a studious, diligent young man ; and the knowledge which he acquired, was of great advantage to him, in those dark days, when he and his family were thrown on the world. Young men, who have similar, or any opportunities for getting useful knowledge, should highly prize, and carefully turn them to the best account, as they know not what times and circumstances they may be placed in, nor of what advantage, this or that branch of science, may possibly be to them.

In the days of Bartholomew Wesley, signs of reaction, the general consequence of extreme measures, began most fearfully to appear.—Christianity, which in its purest and best ages, rapidly extended without the aid and succour of the world, became at length, closely allied with the state. It is no purpose of the writer, to attempt to determine the lawfulness or unlawful-

ness of such an association. It is merely referred to as leading to events, with which the history and sufferings of the Wesleys are closely connected. By some, national religious establishments, are so lauded and extolled, as if they were without doubt, the direct appointment of heaven. By others, they are spoken of, as antichristian corruptions, the most foul and fearful in their nature. By the first, it is confidently asked,—“if an established church were a thing, fundamentally unlawful, would Jehovah himself have instituted such a precedent?” and “how was it, that our Lord and the apostles never warned the rising church against such a profanation, as this is said to be?” This zeal, when excessive, may be moderated, by attempting first to prove, that the Jewish polity was ever intended to form such a precedent;—whether it was not an exception, rather than an example. If it be contended that it was a precedent, the next query is, to what extent;—a part, or the whole. “One of the first principles of that polity, enjoined by express command, was the destruction of idolaters:” will any parties now assert that they have a right to take this as a precedent, and justify themselves by demanding, “if the destruction of idolaters were a thing fundamentally unlawful, would Jehovah himself have instituted such a precedent?”

The query, "if national establishments are unlawful, how is it that they are not directly forbidden in the new testament?" is thus well met by Dr. Stillingfleet:—"if I believe that the *scripture* is my only rule of faith, as I most firmly do, will any man that considers what he saith, require me to make *negative articles of faith*, that the *pope* is not, *tradition* is not, *councils* are not, a private *spirit* is not? for all these things are necessarily implied therein: and so for all particular doctrines rejected by us upon this principle; we do not make them *negative points of faith*, but we therefore refuse the belief of them, because not contained in our only rule of faith: on this account we reject the *pope's supremacy*, *transubstantiation*, *infallibility of the present church in delivering points of faith*, *purgatory*, and other fopperies imposed upon the belief of *christians*. So that the short resolution of our *faith* is this, that we ought to believe nothing as an article of faith, but what GOD hath revealed; and that the complete revelation of GOD's will to us, is contained in the bible."^e

Of those who so loudly complain of national

^e Stillingfleet's *Idolatry of the Church of Rome*, fourth edition, page 173.—*Congregational Magazine*, September and October, 1821.

establishments, as if of necessity they must be evils *per se*,—may it not be asked, if these are regarded as human institutions, and means which are likely to diffuse, maintain, and defend the truth, as well as to provide for the present and eternal happiness of men; not imposed on, (in any worldly, dominant sense) but in the first instance, recommended by persuasion, and in the second, chosen by this or that nation;—establishments truly tolerant in their nature, which exist not as merely political institutions, and chiefly for the advantage of their partizans, but for the moral benefit of a nation, and the glory of God.—Must such establishments, and in every form, be necessarily evils? Whatever the present age may say in reply, the puritans did not say yes:—they, at least, were certainly not enemies to national churches, as such. That evils have arisen from such institutions, it would be folly to deny; but whether by necessary consequence, or by their abuse in certain forms, is the question to be decided. It is, however, a melancholy fact, on which we have ample evidence, that the first association of the church with the state, did lead to a general corruption both of faith and of morals: Dr. Middleton says, “the very admirers of the primitive ages of christianity, will acknowledge this:”—by that revolution, St. Jerome observes,

“the church lost as much of her virtue, as she gained of power and wealth.”

With the leading facts of revelation, the church of Rome associated many things, in doctrine, in discipline, and in ceremony, which were mere matters of human invention, without the least countenance in revelation. It was also attempted to connect it too much, with systems of pagan idolatry; so that christianity, which is eminently the religion of the heart, and designed to bless men in the proper discharge of the duties of life, passed in a very great degree, to mere mechanical attention to form; and in the supposed higher order of christians, to that state of excitement, and delectation of the imagination, which exulted in “passive unions, a deiform fund of the soul, a state of introversion, self annihilation, and abstractedness of life, &c.” Never was system better devised to promote this end. In the gorgeous robes of the east, the priests made their entrance to the temple; incense was wafted from the censers, and amidst a thousand tapers, the soft, or deep pealing sounds of the vaulted organ, the communicants were led to the altar, resplendent with gold. Around, to heighten and complete the effect, sculpture had wrought the marble up to character, and painting had contributed its highest

skill. The scene was dramatic. To sights and to sounds of supposed heavenly origin, the enraptured devotee died away. That in these days, there was real, as well as spurious religion, the writer has no doubt: this intimation must not be pressed into the service of the *system* which once prevailed, but it should lead us to magnify that grace, which, notwithstanding the errors of men, continued to accomplish its wonders of mercy. The former, led to the sentimentalism of piety, the tears and the extacies of the enraptured, yet unhumbled heart; but the tears of the truly penitent, a broken and a contrite heart;—peace and joy through believing:—and vigorous, useful religion, are among the fruits of *true* christianity.

The reformation at length arose, and the spell which had bound Europe to the car of ecclesiastical domination, was in a very great degree broken. In England, the puritans,* with their many faults,

* “Many, no doubt, says the late Rev. Thomas Scott, a respectable minister of the Church of England, who obtained an undue ascendancy among the puritans, in the turbulent days of Charles the first, and even before that time, were factious ambitious hypocrites; but I think that the tree of liberty, sober and legitimate liberty, *civil* and *religious*, under the shadow of which, we, in the establishment as well as others, repose in peace, and the fruit of

were the best friends to the arising order of things ;
they were anxious that all the appendages of the

which we gather, was planted by the puritans, and watered, if not by their blood, at least by their tears and sorrows. *Yet, it is the modern fashion to feed delightfully on the fruit, and then revile, if not curse, those who planted and watered it.*" Orme's *Life of Owen*, page 19.

"The controversy between the puritans and their opponents turns exclusively on these two questions. Has any religious society assuming the name of a church, a right to establish new terms of communion, distinct from those enjoined by Christ and his apostles ?

"Admitting they have such a right :—ought these to consist in things, which the imposers acknowledge to be indifferent, and the party on whom they are enjoined look upon as sinful ?

"Is not this a palpable violation of the apostolical injunction ; 'Him that is weak in the faith receive ye, but not to doubtful disputations.' We are persuaded that we speak the sentiments of some of the best men of the Church of England, when we assert that the basis of communion was made narrower at the reformation, than is consistent with the dictates of christian charity or sound policy, and that the puritans were treated with a severity altogether unjustifiable. It would be hard, Warburton affirms, to say who are most to blame, those who oppose established authority for things indifferent ; or that authority which rigidly insists on them, and will abate nothing for the sake of tender misinformed consciences ; I say it would be hard to solve this, had not the apostle done it

were unknown in the purest ages of the christian church; did the other commit any crime, by supposing that the surplice, kneeling at the Lord's supper, sponsors, and the sign of the cross in baptism, were equally innovations? Whether the latter are matters, on which, wise and good men could innocently disturb the peace of the church, or those in power, command fire from heaven, on the erring, if they erred, to destroy them, are grave questions; on which both parties might have exercised more christian charity, and sound discretion. But where passion, prejudice, and ambition reign, and John Bunyan's old recorder, the last removed enemy of Mansoul, gives the law,—who can see, think, and act correctly?

To assert that men may err on both extremes, is to say but little. “Dr. Heylin, Mr. A. Wood, and others of their stamp, reckon the reformers to have *defaced*, rather than reformed, religion.—Others immeasurably extol their work, as the most complete and every way perfect, being composed by such excellent and pious martyrs and confessors. A third party go a middle way, and think, as God is greatly to be praised for raising up such persons, so they deserve much commendation, not only that they happily advanced the reformation so far as they did, but that they had an inclination

and desire to carry it much further ;” but from the many discouragements they received, from opposing persons on the one hand, and careless persons on the other, they could not accomplish all which they purposed. The puritans, who at successive periods, urged the men in power to perfect the good work, were perhaps, sufficiently stern in their demands, and sometimes, sufficiently rugged in their tempers :—yet some of their requests might have been advantageously met. But instead of this, no kindly spirit of concession arose ; the government treated the complainants with contempt and cruelty.—Laud, as if in direct scorn, added much of pomp and ceremony to the church ; required what was regarded a superstitious attention to days, meats, postures, vestments, and ceremonies. He commanded the communion table to be moved from the middle of the churches, to the east end thereof ; it was there to be elevated, and known as the altar. Christian ministers were to be denominated priests ; the churches to be decorated with ornaments and pictures, some of which were precisely the same as those found in the roman catholic books of devotion. To profane laymen, all right to private judgment, on religious subjects, was withheld.—The puritans were regarded and treated as a faction, which, by the strong arm of power, must

be put down. They were summoned before the high commission court, and the star chamber ;— they were imprisoned, exposed in the pillory, and cruelly mangled. These measures however, with the high and unbending notions which then prevailed, not only defeated their object, but also rapidly hastened those days, which spread a terrible desolation through the land ; armed one section of the country against the other, and destroyed the government. On the heads of those unwise councillors, who should have taken means to avert this fearful judgment, its first vials terribly fell. The parliamentary armies were at length fully victorious. With the ill advised, the deplored monarch, and the government,— the episcopal hierarchy fell ;— and they, who would concede nothing, lost all.^f *

^f Neal's History of the Puritans, by Parsons, vol I., page 131, vol II., page 124. Peirce's Vindication, page 11.

* "The civil war has been often rashly and unjustly charged upon the puritans, or nonconformists, and, notwithstanding the force of evidence with which the accusation has been repelled, the charge still continues to be repeated. The enemies, and even the mistaken friends of religion, endeavour to fix the crime of rebellion on men, who deserve to be held in everlasting remembrance. Religious dissatisfaction was only one of the many causes

In this period of trouble and of darkness, Bartholomew Wesley was called into public life:—it

of that tremendous convulsion—and religious persons composed but one of the classes which produced it. The continual breaches made on the constitution by Charles I. from the period of his accession to the throne, till he was forced to leave it: his arbitrary treatment of his parliaments; his persevering attempts to render himself independent of their authority; his illegal modes of raising money; the oppression and cruelty with which those who asserted their civil and religious rights were treated, were the real causes of the war. And that these measures were prompted chiefly by a high church, and ultra monarchical party, which had the management of the king, and which goaded him on to the last, is evident to all who have paid the least attention to the history of the period.

“ So far from the nonconformists being the authors of the rebellion, Clarendon himself acknowledges, that ‘the major part of the long parliament consisted of men who had no mind to break the peace of the kingdom, or to make any considerable alteration in the government of church and state.’ As an evidence of their attachment to the church, seventeen days after their first meeting, they made an order that none should sit in the house, but such as would receive the communion according to the church of England. The Earl of Essex, the parliamentary general, was an episcopalian; the admiral who seized the king’s ships, and employed them against him, was the same; Sir John Hotham, who shut the gates of Hull against him, was a churchman; the same may be

has long been, and continues to be reported, that he held the living of Allington, in Dorsetshire, and that from this place he was ejected. Athelington, Adelington, or Allington, which probably received its name from some Saxon owner, was until very lately, a little vill, and a mere chapelry, a short distance from the western extremity of Bridport; but latterly, in consequence of the increase of population, it is become immediately connected with, and apparently a part of this town. There is no record in Hutchins, to prove, that Bartholomew Wesley was ever the minister of Allington; but that he was the rector of two parishes in Dorset, and that from these, he was ejected after the restoration, we have direct evidence.

affirmed of Sir Henry Vane, Sen.; of Lenthal, the speaker; of the celebrated Pym, and of most of the other leading persons, in parliament, and in the army: so that it is clear as noon day, that whatever fault attaches to the civil war, must be imputed not to the nonconformists exclusively." *Orme's Life of Owen, page 17.*

The candid reader is requested to notice the introduction to the third volume of Rapin;—or rather the first of Tindal's Continuation, from the fifth page onward. And also, Bennet's "Memorial of the Reformation," second edition, page 287.

By a little attention to records of other days, we shall not only be led to the villages where this good man laboured, but also to see, how frequently mere reports, given with caution, are at length, for want of examination, published to the world as unquestionable facts. The original record, and which contains the great part of whatever is known of Bartholomew Wesley and his son, is to be found in Dr. Calamy's "Continuation of Baxter's Life and Times." In the edition of 1713, on the 429th page, the following statement may be found. "Mr. Bartholomew Westley. I have been informed that this Mr. Westley was ejected from Arlington, and that Mr. Burd was ejected at Charmouth." The editor of the Nonconformist's Memorial took the report from Dr. Calamy, as the whole article sufficiently proves; but on account of its doubtfulness, (merely as far as Allington is concerned) an asterisk is prefixed; which the editor of that valuable work informs us, is designed to express "a doubt, whether the place mentioned, is the place intended, from which a minister is said to have been ejected." In the first edition of the Nonconformist's Memorial, vol. I., page 442, the following is the record:—"* Allington. Mr. Bartholomew Westley, having applied himself to the study of physic as well as divinity, while in

the University," &c., &c. As the authority of Mr. Palmer, was Dr. Calamy,—so the authority of the biographers of the late Rev. John Wesley, was the first edition of the Nonconformist's memorial:—they did not write Arlington, with Dr. Calamy, but Allington, with Mr. Palmer:—and thus a mere statement, not of what Dr. Calamy knew to be a fact, but which, in the absence of other information, he simply gave as a rumour which he had heard: this is taken by the editor of the Nonconformist's Memorial, but given to the world with an asterisk prefixed, to announce its doubtfulness, as far as place is concerned; and to which, a note in the second edition of that book is appended, plainly to say, "it seems probable that Allington was not the place from which Mr. Wesley was ejected."* Yet in other works, the

* "From Hutchins' Dorset, which Mr. James has carefully examined, it appears that Mr. Richard Squibb was put in here, (query Walditch) by the Parliament; and it seems probable that Allington was not the place from which Mr. Wesley was ejected." *Nonconformist's Mem., second edition, vol. II., page 115.*

Allington was anciently a chapel to Bridport. In the early part of Elizabeth's reign, it was granted to Bartholomew Brokesly and another. From 1650, to April 16, 1661, John Eaton was the minister of Bridport. The whole of his yearly amount, as stated to the commission,

report is continued, and Bartholomew Wesley is said to have held, and to have been ejected from "the living of Allington," in Dorsetshire.—Allington is stated by Hutchins, to have been a "chapelry." By Boswell, in his "Ecclesiastical division of the Diocese of Bristol" it is classed among the "donatives." But that those who made an ordinance against pluralities, should allow one minister to hold three livings at the same time, is not very likely. Dr. Nichols gave some intimation of this kind; to whom, in 1718, Mr. Peirce said in reply, this is the first time I have ever heard the puritans thus charged, and then I will believe the charge to be true, when I see it proved: viz., that the presbyterian ministers held at the same time, more good livings than one, lying at such a distance, as that they were not able themselves conveniently to serve them.—Every body knows the income of some livings in England is so small, as not to be sufficient to maintain a minister; whence, sometimes, one minister serves two livings which lie near together. Bartholomew Wesley, we shall see, had two such

was £42 3s. 4d.; of this, £30 came from Allington. Looking at this fact, and knowing the immediate connexion of Allington with Bridport, is it not likely that John Eaton, during the commonwealth, was the minister of both these places? *History of Dorset, vol. I., pages 244, 310.*

livings. The information which Dr. Calamy, or his friend received, was very likely this ;—Mr. Wesley was ejected from Catherston, and Mr. Bird succeeded him. A part was evidently forgotten, and places were confounded. Something of Allington, in connexion with Mr. Wesley, was very probably related ; perhaps, that after his ejection, he either lived, or died there.

In 1649, Whitelock, Keeble, and Lisle, were appointed lords commissioners of the great seal ; and it was ordained, that all public orders should be dispatched in the name of these keepers, under the direction of the parliament. In the same year, these commissioners were ordered to enquire into the yearly value of all ecclesiastical livings, to which any cure of souls was annexed, and to certify into the court of chancery, the names of the incumbents, who supplied the cure, with their respective salaries. Happily, the returns to this commission are preserved ; and by these documents, we are at once conducted to the villages, where Bartholomew Wesley did exercise his ministry ; and on undoubted authority, behold him the rector of Catherston and Charmouth.—Not only are copies of the return to the commission given below, but also extracts from the ecclesiastical register, in reference to these parishes.

In each case, the name of his predecessor, and date of his appointment is given, as well as that of his successor, and the time of his induction. By this, some probable evidence is furnished, as to the number of years that Bartholomew Wesley held these livings. The period of his ejection, if we had not seen his successors appointed in 1662, would not be matter of doubt. But that of his induction, at least to Catherston, is. Should there be no mistake in the figures, Laurence Orchard was appointed in 1554; and no successor is given between that date, and 1650. Whether one name is lost, or both Catherston and Charmouth were supplied up to 1640, by Samuel Norrington, as they were afterwards by Bartholomew Wesley, is now unknown. What we do know, is, that to Bartholomew Wesley, the rectory of Charmouth was given in 1640, and the rectory of Catherston in 1650.

Catherston and Charmouth are villages in the south-western extremity of Dorsetshire. These parishes immediately join each other. The former is about a mile distant from the latter. The inquisitive traveller, may very easily distinguish Catherston, by its fir trees, on an eminence, above Charmouth, to the right, on approaching the last mentioned place, from Bridport. Of Catherston

and its rectors, the following documents are preserved.

“The return to the commission, 1650, was, Bartholomew Westley’s glebe, five acres, worth £3 10s. His small tithes, £10. In all, £13 10s.”

The following is the ecclesiastical record.—
“Rectors. Laurence Orchard, 1554. Barth: Westly, 1650. Benjamin Bird, 14 Oct., 1662.”^g

Charmouth is on the great western road, between Bridport and Axminster; and about two miles distant from Lyme. It is in a valley, at the base of high hills, and is not likely to escape the notice of the traveller:—the tunnel that is cut through a hill, just above it, may lead him to recollect that he is near Charmouth. From this parish—

“The return to the commission in 1650, was, Bartholomew Westley, the present possessor by sequestration. That the house, and four acres of glebe are worth per ann. £4. The tythes of the parish, £18. They desire that Catherston may

^g History of Dorset, vol. I., pages 313, 314. The Westly of the first edition of Hutchins’ Dorset, is Westly in the second edition.

continue annexed, as it was by order of the committee of the county." The church record is—

"Rectors. Samuel Norrington, 1599. He was sequestered, 1640. Bartholomew Wesly, intruder; he was ejected after the restoration. Timothy Hallett, 4 March, 1662."^h

Hutchins has, with some variations, Wood's relation of the dangers of the second Charles in Dorset, and the minister of Charmouth, who he says, sought to arrest him in his disguise. The Dorset historian refers to a work entitled "Boscobel," as the authority for what he states; but he has the candour and honesty to add, that Lord Clarendon tells the tale very differently. Rapin also, refers the curious on this subject to Clarendon for information; "who from the mouth of the king himself, has given a circumstantial account of the means of his escape, and the adventures in his flight." This historian, on the authority of the king, affirms, that the person spoken of, was a weaver, who had been a soldier, and then a preacher in a little chapel. Wood declares, that it was Westley, the fanatical minister of Charmouth, that sought to *betray* the king. Dr. Clarke,

^h History of Dorset, vol I., page 316.

in his "Wesley Family," has examined this assertion, at some length.ⁱ

The Doctor does not appear to have seen "Boscobel." This little work was written by Mrs. Wyndham, and is now very scarce. After the battle of Worcester, the king was conducted to Boscobel, and concealed by Mr. Richard Pendrill. By the assistance of this faithful man, he first attempted to get into Wales, but as £1000 was put on his head, and the passes were every where strictly guarded, he could not. With Col. Careless, the king was obliged to climb a spreading oak, and remain a whole day in that situation. At length he arrived at the house of Col. Lane, a zealous royalist, in Staffordshire. From this retreat, Charles rode before Col. Lane's sister, to a village, (Abbots-Leigh) near Bristol, and was received by a Mrs. Norton. The next remove of the king was to Trent, near Sherborne. Among the MSS. presented to Magdalen College, Cambridge, is one entitled, "An account of his majesty's escape from Worcester, dictated to Mr. Pepys, by the king himself." It appears to have been written at Newmarket, and is dated, Sunday, October 3rd., and Tuesday, October 5th.,

ⁱ Rapin, vol. II., page 586.

1680. This narration was published by Sir David Dalrymple, 1766. The following is the report of "Boscobel" by Mrs. Wyndham.

After the battle of Worcester, in 1651, King Charles the second lay concealed at Trent, near Sherborne. Col. Wyndham, his hospitable host, applied to Sir George Strangeways, his neighbour, to know if he had any acquaintance on the coast, by whose help the king might be conveyed to France. Captain William Ellesdon of Lyme, was at length applied to, and who, at the request of Col. Wyndham, promised whatever assistance he could give. The Captain took the Colonel to Charmouth, and brought to him as a trust worthy person, one of his (Ellesdon's) tenants, whose name was Stephen Limbry. With Limbry, the Colonel treated, under the name of Captain Norris to take him and two or three friends to France, for which he was to have sixty pounds. These friends were stated to be of the royal party; and who, to avoid such oaths and engagements as would be forced on them, if they went openly, wished to cross the channel in privacy; and that therefore, Limbry must pledge himself to secrecy. This was done: it was then agreed, that the vessel was to be near Charmouth road, on the night of the 22nd of September; and on the evening

of that day, when conveniently dark, he was to take the Colonel and his friends into his long boat, from the beach, near Charmouth, convey them on board, and sail immediately for France. The business being thus far successfully planned, the next step was to secure rooms at the inn, from which the party could go at their pleasure, without exciting suspicion. To accomplish this, the Colonel sent a servant, named Henry Peters, to Charmouth, to engage for the night of the 22nd, the best rooms at the inn, for a wedding party,* who that night would pass through Charmouth from Devonshire, and who wished to stop to

* "Henry Peters was sent to Charmouth Inn, who, inviting the hostess to drink a glass of wine, told her that he served a very gallant master, who had long most affectionately loved a lady in Devon, and had the happiness to be well beloved by her; and though her equal by birth and fortune, yet so unequal was her fate, that by no means could he obtain her friends' consent; and therefore it was agreed between them, that he should carry her thence, and marry her among his own allies. And for this purpose, his master had sent him to desire her to keep the best chambers for him, intending to be at her house, upon the two and twentieth day of that month, in the evening, where he resolved not to lodge, but only to refresh himself and friends, and so travel on, either that night, or very early next morning. With this love story, (thus contrived and acted,) together with a present delivered by Peters

refresh themselves and horses on their way.— This being arranged, the King left his retreat for Charmouth, on the morning of the 22nd, and rode before Mrs. Julian Coningsby (the Lady Wyndham's niece,) as he had previously done before Mrs. Lane. Colonel Wyndham was the guide. Lord Wilmot, and Peters kept at a convenient distance, that it might not be suspected they were all of one party. They arrived in safety near Charmouth, where Captain Ellesdon was in waiting, to conduct them to some private house belonging to his brother, among the hills, near that village. At night, as expected, the party arrived at the inn. Soon after, Limbry came, assured the Colonel, that all things were prepared, and that about midnight, his long boat should wait at the place appointed. The set hour drawing nigh, the King and Lord Wilmot were requested by the Colonel to be ready, when summoned; and he and Peters, went to the sea side to look for the boat. They waited all night in vain; the boat never appeared; the Colonel returned at day break; urged the King and Lord Wilmot quickly to escape. The King immediately left Charmouth with the lady.

from his master, the hostess was so well pleased, that she promised him her house and servants should be at his master's command; all which she very justly performed."

Lord Wilmot resolved to know the cause of the disappointment. He sent to Captain Ellesdon at Lyme, demanding the reason. The Captain was surprised at the message, and said that he knew no reason, except it being a fair-day, the seamen were drunk in taking their farewell; and withal advised his Lordship to be gone, as his stay could not be safe. Limbry hath since stated the cause of the disappointment, under his own hand. He had just told his wife his intended voyage, with some gentlemen, and the considerable sum he was to receive as a reward. That very day, the proclamation of the parliament had been published at Lyme, denouncing the consequences of concealing the King, or any of his party. She suspected that the persons with whom her husband was about to embark, were royalists, and she became alarmed for his safety. About ten o'clock at night, he went to his chamber for some linen, and his wife immediately locked the door, and confined him there. All attempts to persuade her to liberate him were vain; the more he entreated, the more violent and clamorous she became; until he feared to request it any longer, lest both he, and the gentleman he promised to transport, should be cast away in the storm, without ever going to sea.

While Lord Wilmot was getting an explanation

from Lyme, a person of the name of Hamnet was requested to shoe his Lordship's horse. The smith, from the fashion of the shoes, declared that they were never set in the west, but in the north. The hostler, on hearing this, stated what company had been at the inn, that they sat up all night, kept their horses saddled, &c. It was immediately concluded that either the King, or some great persons had that morning left Charmouth. The hostler soon conveys this intelligence to one Westley, then minister of Charmouth, and to ask counsel what was to be done. This Westley was at his morning exercise, and being something long winded, the hostler, unwilling to lose his reward, at the gentleman's taking horse, returns without doing his errand. As soon as my Lord was mounted and gone, Hamnet tells Westley of the discourse between him, and the hostler. Westley made enquiries of the woman at the inn, what guests she had entertained that night; and then went with Hamnet to Mr. Butler, of Commer, the justice of the peace, to give him information, that warrants might be issued for the apprehension of the suspicious persons. No warrants were issued, but Captain Massey raised a party, pursued the strangers on the London road as far as Dorchester, but God preserved his majesty by diverting him to Broadwinsor.

This is the substance of the "Boscobel" report, published after the restoration, by a lady, a devoted, and at the time she thus appeared before the world, a delighted royalist. She certainly had the means of correctly knowing from Colonel Wyndham, what took place up to the departure of the party from Charmouth. For what occurred afterwards, she must have been dependent on the veracity and candour of others. To Mrs. Wyndham it was reported, that the hostler and smith went to Westley, the minister of Charmouth.—The king stated to Pepys, secretary to the admiralty, and to Clarendon, that it was to a weaver, who had been a soldier, and then a preacher in a little chapel. But passing these difficulties, what is the real amount of the charge? Let it be remembered that on the day immediately preceding, the proclamation of the 10th of September, above referred to had been published in that part of Dorsetshire. That on the morning of the 23rd, an hostler and a smith, gave information to a minister, that suspicious persons had that morning left Charmouth for the east. This minister first went to the inn to make enquiries on the report; and then with the smith conveyed intelligence thereof to the nearest magistrate. Could he in these circumstances have done less? Right or wrong, a government was then established in the

country ; to which, the minister, and others far more exalted, though not perhaps more worthy, had sworn allegiance : and would he not have been regarded as a suspicious person, if he had not acted as he did ? When christian ministers forsake their own peculiar duties, to become the violent partisans of a political faction, they greatly miss their way ; and to stand out in prominent disaffection to any *christian* government, can never be their duty.

But the lady graces her story, with such phrases as the following,—“ Away comes Westley upon full speed to the inn, and almost out of breath.”—“ He and Hamnet ran to Mr. Butler.”—“ He spends his mouth in vain.”—“ The check given to his zeal, had like to have caused him suffocation,” &c. Wood, yet further to adorn the tale, terms him the “ fanatical minister, sometime of Charmouth.”

The fact is this ; he who in those days could the most malign an unfortunate presbyterian minister, was supposed to do God and the state the greatest degree of service. Dropping the ornaments of the above narration, and looking simply and candidly at what was done, we see in the first instance, that betraying the king is out

of the question. The minister had not seen the party that had been at the inn, and could not know that the king was of the number; he could not therefore *betray* him. The report of the hostler and the smith, he communicated to the magistrate; if he had not, he would probably have been liable to be apprehended himself. Had the zeal of the minister been so excessive as it is represented, by some figures of speech, to have been; or had it been very ardent, he might have taken measures which he did not. He might, for example, have *demand*ed warrants, especially if he had suspected who the person really was, as it was declared to be "high treason to conceal the king"—he might have gone immediately to another magistrate, and accomplished his end; or raised a party, and pursued the fugitives himself; which in those days, would have been thought an act, not merely of commendable, but of highly patriotic and christian zeal. But did the scorned and defamed minister thus act? he appears to have contented himself with conveying the information brought to him, to the proper person, and then returned in quietness to his own work. The lady adds,—“Captain Massey, as errant a Hotspur as himself, raised a party, and pursued the king; but he, and his hot-mettled company, outran their prey.”^j

j “Boscobel, or the compleat history of the most

Bartholomew Wesley continued to hold the rectories of Catherston and Charmouth until the restoration. His ejection, as an "intruder" is on record. This is said to have taken place "after the restoration;" very likely immediately after this event. That he ceased to be rector of Charmouth before the cruel Bartholomew day, is evident, from the date of Timothy Hallett's induction, namely "4 March, 1662." The towns of Dorsetshire, and especially those on the coast were, some two centuries since, places of considerable trade. In the unnatural war between the king and the parliament, the people of these towns, and indeed, of the towns generally, were the friends of the latter. They really apprehended that their civil, and especially their religious liberties, as protestants, were greatly in danger. This, and not disaffection to government, *as such*, led the people of the west to support the parliament,—to hasten to the standard of Monmouth,—and give the aid they did to the prince of Orange. Lyme was soon perceived to be a place of great importance, and in 1642, Sir Thomas Trenchard

miraculous preservation of King Charles the second, after the battle of Worcester; to which is added, *Clastrum Regale Reseratum*, or the King's concealment at Trent." Roberts' History of Lyme. Green's History of Worcester, vol. I., page 286.

and Sir Walter Erle took possession of it for the parliament. By retaining this town, Langport, and Bridgewater, a line of garrisons was established across the isthmus, from the British to the Bristol channel; and Cornwall and Devon, which with the exception of Plymouth, was held by the royalists, was thus cut off, and without intercourse with the rest of the kingdom. Many attempts were therefore made to dislodge the party in possession of Lyme; the repetition of these, at length, led the friends of the parliament, to make no very amicable visits to those in the neighbourhood, who, as reputed loyalists, were supposed to encourage such attacks; to that party they were too severe, if not sometimes cruel. Among the principal sufferers at Lyme, were the Alford, Deye, and Ellesdon families; from whom, not one descendent is now found in that town. A change soon took place; and then, a historian of Lyme informs us, "the sufferers during the rebellion avenged themselves in every way on the dissenters: they quickly made them feel their oppressive treatment; in which, Mr. Gregory Alford, a merchant, and principal man at Lyme, was particularly distinguished." Charmouth is in the immediate vicinity of Lyme, and its rector soon felt the rod of the oppressor. Especially, if it were, as Mrs. Wyndam says, his unhappiness

to have received and conveyed information of the suspicious strangers that had passed through Charmouth: though neither he, nor the other parties, knew who they were; had they, more than one inducement would have led some not to permit them so easily to escape. But after the restoration, this adventure, who the parties were, &c., would early become known. Enquiries would soon be instituted how they came to Charmouth, who received them there, and how they escaped. The hostler and the smith, would, from their situation, escape with comparative ease; except perhaps, some few taunts, for letting so valuable a prize pass from their hands. But not so the minister. The landlady would very likely speak of his breathless haste to make enquiries, and the magistrate of his clamorous entreaties for warrants; while these all would embellish the tale of a lady, whose fair fame would suffer no obscuration, by publishing the king's "most miraculous preservation." These were parties who all worshipped the rising sun. But who, in such days, would stretch out the hand of protection, to shelter one, who it is yet to be proved, either did, or designed, any wrong. On him, as the weakest, the whole tempest would severely fall. It is apparently, the misfortune of many persons, to be placed on some occasions, in the way of certain

men. One or two facts may be given to illustrate what is meant. When Monmouth was about to land at Lyme, his ship came near the fishing boat of Samuel Robbins, who was at his usual employ in the bay. Robbins knew not to whom the ships belonged, nor the purpose on which they came. This man, a native of Charmouth, was ordered on board, and his fish were purchased; he then requested permission to leave for the shore; but was not allowed: he was told he should land with the rest, and then have his liberty.—This was granted him, and he never left his home, nor once appeared in arms for the duke. Soon after Monmouth had landed, a party belonging to him, left for some house in the neighbourhood, in search of arms. On their way, they met with Mr. Matthew Bragg, who was returning from business to his home. The party first required him to be their conductor; he attempted to excuse himself; but when entreaties would not do, they forced him to become their guide. He went, but never alighted from his horse. The party then took him to Monmouth, at Chard, who much pressed him to engage in the design. He positively refused; and when his horse was seized, he took his cane and gloves, and walked home. Yet both Robbins and Bragg, were by Jefferies sentenced to be hung, and were executed, for

having been seen in the company of men, whose presence they never sought nor desired. The minister of Charmouth whoever he might be, was as involuntarily brought into contact with the hostler and the smith, as poor murdered Robbins and Bragg were with the partisans of Monmouth:—if so found, it was not by choice, but by compulsion.^k

It is matter of regret, that either shame to acknowledge such men as Bartholomew and John Wesley, carelessness, or time, has prevented the world from knowing more of the rector of Charmouth. In the education which he received at the university, we see something of both the ability and views of his parents. In the early consecration of his son to the service of God, we behold his own piety; as no parent is ever likely to do this from right principles, who has not first given himself to the Lord. The proficiency he made in the study of medicine, while divinity was his *work*,—as well as the education he gave to his son, are proofs that he esteemed and knew the value of learning. He was a man, beloved by his parishioners, to whom they went for counsel in

^k Hutchins' Dorset, vol. I., pages 245, 251. Roberts' History of Lyme, pages 34, 80. Western Martyrology, pages 187, 165.

matters of difficulty, and also for restoration of health, when in affliction. For this information we are indebted to Dr. Calamy, who says, that while in his living at Charmouth, he was often consulted as a physician. On the same authority we learn, that as a preacher, in consequence of peculiar plainness of speech, he was not popular. When cast on the world, he supported himself and family, by the practice of physic, though he continued to preach occasionally. But in what part of Dorset he lived, where and when he died, are matters on which we know nothing. In this respect, both he, and his highly interesting son, at least as to the year of their death, have sunk to the grave, as if not worthy of being remembered. Should this imperfect sketch, lead any in this county, who have ancient records in their possession, to examine them, and furnish any information that will be of interest, it will give pleasure to many. By a few sentences, in the valuable work so oft referred to, the "Continuation," of Dr. Calamy, we at length behold Bartholomew Wesley, when an old man, and the vigour of life gone, as tender hearted and affectionate, as he had been pious and prudent. The premature death of his son, so affected him, that he rapidly declined, and did not long survive him. As Mr. Southey has it, "it brought his gray hairs, with sorrow to the grave."

Truly, the days of the years of this Christian pilgrim were evil, if they were not few : days of strife, of change, of oppression, and of sorrow.— As an outcast from the church—one unworthy to be trusted within five miles of any corporate town—who had seen the anticipated prop of his old age sink under oppression — Bartholomew Wesley sunk, bowed his head, and died. Except by a persecuted few, he perhaps fell unpitied :— “ the righteous perisheth, and no man layeth it to heart.” Dr. Harris observes, the removal of such men from the world, is a great, a public, and sometimes, a penal loss. God, to punish the ungrateful world, sometimes removes eminent persons, whom men did not know how to value, or treat with kindness. The excellent of the earth are taken away, for the neglect or ill treatment they meet with in it. When men of great usefulness, are treated with coldness and disregard, and great excellencies are overlooked, for the sake of little frailties or mistakes ; God may raise the value of such men, by removing them, and make us sensible of their worth and consequence to the world, by the want of them. It may be said of some excellently pious and valuable men, with respect to the disregard of their friends, as well as their sufferings from their enemies, “ of whom the world was not worthy ;” such was

Bartholomew Wesley, and such were his contemporaries. By men, they were rewarded with "cruel mockings, bonds and imprisonments; as the filth and offscouring of all things; they were rejected, they wandered in deserts and in mountains; in dens and caverns of the earth, they hid themselves," forbidden by the law (a historian of Lyme observes) to assemble; the dissenters of that town are said to have stolen away on particular occasions unperceived, and meeting in the solitudes of PINNEY, to have offered up their prayers in a dell between two high rocks, which have *ever since* retained the name of *Whitechapel Rocks*. On removing a partition, some years since, in an old house, there was discovered an ingeniously concealed oak staircase, capable of admitting one person at a time, which led to a small apartment that had been used as a chapel; on the wall was printed in large letters, a text of scripture. Lyme, it will be recollected, is in the immediate vicinity of Charmouth; and among these worshippers, very likely Bartholomew Wesley was occasionally found. They were "companions in tribulation, and in the kingdom and patience of Jesus Christ." But their sufferings have long since ceased, and they are taken to their reward.—"There the wicked cease from troubling, and the weary are at rest. Blessed

are the dead which die in the Lord : yea saith the Spirit, that they may rest from their labours, and their works do follow them."



JOHN WESLEY, M. A. the son of Bartholomew, and afterwards vicar of Winterborn-Whit-church, was born about the year 1636. In those days the children of truly pious parents, received religious instruction,* with the same regularity

* "If the reader should enquire in what this consisted? he must have recourse to their own writers for information, rather than to the reports of their enemies. Of the religion of the Nonconformist, in the seventeenth century, and the method he pursued in the instruction of his children, we have faithful examples in the published lives of Philip and Matthew Henry, to which the reader, if he pleases, may refer. Family religion formed an essential part of their discipline; and they made a conscience of instructing their children and dependents, in their social, moral, and religious duties. It was also their practice to set apart particular days for prayer and humiliation, in seasons of calamity; and for thanksgiving, upon the reception of eminent benefits. In these, and subsequent times, the world has laughed at them as fanatics; but notwithstanding their reputation for enthusiasm, and the uncourtly severity of their manners, there are periods in the lives of most individuals, when they would willingly say—'May my soul be with the souls of those men!'" *Wilson's Life of De Foe, vol. I., page 11.*

as they received their daily food. Nothing was thought worthy the name of education, which was not based on christianity, and sanctified by the word of God, and by prayer. It was the happiness of John Wesley to be thus instructed, and from early life to be dedicated to God; the fruits of this, it would be injustice both to the father, and to the son, to withhold from the reader. "It pleased God to incline him to "remember his Creator in the days of his youth;" he had a very humbling sense of sin, and a serious concern for his salvation, even while he was a school boy: he began to keep a diary soon after God began to work upon him, and not only recorded the remarkable events of providence which affected his outward man, but more especially the methods of the spirit of grace, in his dealings with his soul; the frame of his heart in his attendance on the ordinances of the gospel, and how he found himself affected under the various methods of divine providence, whether merciful or afflictive: this course he continued, with very little interruption, to the end of his life." At the proper time he was sent to Oxford, that to the public service of the sanctuary, he might be presented in the best state of preparation. In these days the presbyterians prevailed; they had long suffered on account of their religious opinions, and had pro-

tested against persecution, for conscience sake. It is greatly to be lamented, that when placed in power, they appear to have forgotten their previous state, their former apprehensions on religious persecution, and what they demanded of others.— Instead of abhorring the spirit which had prevailed, the presbyterians copied the example that had been set them: the divine right of episcopacy, had passed to the divine right of the presbytery. And as if they wished to prove the truth of the following assertion; “every national religious establishment if it have the power, will become intolerant:” the friends of the presbytery and directory, did much the same thing, as the admirers of prelacy and the liturgy: different names, but the same temper too much prevailed. The parliament assumed the right to decree protecting and directing laws for the church. All ministers of parishes were required to take certain oaths; those who refused to accede to this demand, were to be sequestered. Some mercy was to be mixed with this coercive law: they and their families were not to be turned into the world entirely destitute; but allowed one fifth part of the living for their support. At length, the independents, who were principally found in the army, gave great trouble to the parliament and the ministers. That much of error and extravagance sprung up during the excitement

of the day, is certainly a fact; the "Gangrena" of Edwards, (a term singularly applicable to the spirit of the book) is a sufficient proof of this: still the genuine nature of christian tolerance was not then correctly known. How can it be so, where any one section of the christian church thinks itself to be exclusively right. Sir Richard Steele, in his address to a celebrated personage, thus characterises the notions which have prevailed in other places beside Rome: "The most sagacious persons have not been able to discover any other difference between us; than, that you *cannot* err in anything you determine, and we *never do*. That is, in other words, that you are *infallible*, and we *always in the right*." On the spirit of the times to which we allude, Milton will be our best expositor.—

"Because you have thrown off your Prelate Lord,
And with stiff vows renounc'd his Liturgy,
To seize the widow'd whore Plurality
From those whose sin ye envied, not abhorr'd,
Dare ye for this abjure the civil sword
To force our consciences that Christ set free,
And ride us with a classic hierarchy,
Taught ye by mere A. S. and Rotherford ?

Men whose life, learning, faith, and pure intent
Would have been held in high esteem with Paul,

To one paragraph, the reader will not grudge his attention. "I cannot allow myself to pass over some other names, which are entitled to a distinguished place in the list of enlightened defenders of religious liberty. The first is the celebrated, defamed, and unfortunate Sir Henry Vane, who, with all his mysticism, appears to have felt the power, and imbibed the spirit of the gospel; and who possessed the most exalted views of civil and religious freedom." In his "*Retired Man's Meditations*," published in 1655, he accurately defines in a single sentence, the limits of human authority. "The province of the magistrate is this world, and man's body; not his conscience, or the concerns of eternity." Milton, who knew Vane well, in one of his sonnets, expresses the high opinion which he entertained of his religion, and of his nice discernment on the subject of which we are now treating.

——"To know

Both spiritual pow'r and civil, what each means,

&c. The books of Goodwin, Burroughes, and Vane, are now before the writer: yet he begs to refer the enquiring reader, to the *Rev. Thomas Jackson's valuable Life of John Goodwin*, for extracts, and elaborate notices, on the different claimants to the honour of having first brought "the doctrine of religious liberty fairly before the world."

What severs each, thou hast learn'd, which few have done :
 The bounds of either sword to thee we owe ;
 Therefore on thy firm hand Religion leans
 In peace, and reckons thee her eldest son."

Milton himself must ever be reckoned one of the ablest advocates of this important doctrine. In his treatise on "Civil power in Ecclesiastical causes," he maintains that it is not lawful for any power on earth to compel in matters of religion, and that two things had ever been found working much mischief to the cause of God ; force on the one side restraining, and hire on the other side corrupting the teachers thereof. In his "Way to establish a free Commonwealth," he eloquently exclaims, "Who can be at rest ? who can enjoy anything in this world with contentment, who hath not liberty to serve God, and save his own soul, according to the best light which God hath planted in him to that purpose, by the reading of his revealed will, and the guidance of his Holy Spirit." Both Vane and Milton were independents, on the subject of church government. Locke, whose immortal treatise on toleration, in accuracy of statement, and cogency of reasoning, placed all its predecessors far behind, and has left nothing almost to be done by succeeding writers. Locke was a student of Christchurch, while Owen was

dean ; and to the head of the college, it can scarcely be doubted, he was indebted for the germ of his future work.

It is said of Cromwell, that “ he sought out men for places, and not places for men.” Nepotism acts differently, and very frequently to its own dishonour :—the place, *as such*, is found for the relative, the favorite, the sycophant ; that is, for *these only* : and many of the most deserving, are either neglected, or unjustly frowned into obscurity. By letters dated the 9th of September, 1652, Cromwell nominated Owen to be the vice chancellor of Oxford ; and on the 26th of the same month, he was accordingly chosen by the unanimous suffrage of the senate. This honorable post he continued to hold until September, 1657. On the 22nd of December, 1653, the university conferred on Owen the degree of Doctor in Divinity. He found this ancient seat of learning in a very disordered state. “The colleges and halls had gone to ruin ; five of them were perfectly deserted ; some were converted into magazines, and the rest were in a most shattered state ; while the chambers were filled with officers and soldiers, or let out to townsmen. There was little or no education of youth ; poverty, desolation and plunder—the sad effects of war, were to be seen.

in every corner." To correct these evils, to curb the licentiousness of the students, to maintain the rights of the university, and to support its claims to the character of piety and learning, the vice chancellor, says his biographer, set himself vigorously ; and he most happily succeeded. He took care to restrain the loose, to encourage the sober and pious, to prefer men of learning and industry. Among the students he acted as a father ; while he discountenanced and punished the vicious, he encouraged and rewarded the modest and the indigent :—under his administration, the whole body was reduced to good order, and contained a great number of excellent scholars, and persons of distinguished piety.^m

It was during the administration of this celebrated vice chancellor, that John Wesley was sent to the university. While at Oxford, "this young man was noted for his seriousness and diligence. He applied himself particularly to the study of the oriental languages, in which he made great progress. Dr. Owen had a great kindness for him." Ingenuous young men become greatly attached to those, who are pleased generously to

^m Nonconformist's Mem. vol. I., pages 442, 478.—
Orme's Life of Owen, page 127, &c.

notice, and kindly to patronize them. It is no matter of astonishment, that in church government, and perhaps on other subjects, the student became a convert to this celebrated man. After John Wesley had honorably acquitted himself, and taken his degree at Oxford, we next find him in Dorsetshire, and a member of "a particular church at Melcombe." At this period, the clergymen of Melcombe and Radipole, of Weymouth and Wyke, the two former and the two latter being parochially united, were George Thorne and Walter Burgess; Edmund Buckler in 1652, one of Cromwell's chaplains, and who was succeeded by a minister of the name of Damer. In addition to these, it is found that a Mr. Janeway, was a minister at Melcombe, at this time; he was one of four brothers, all good and pious men, who were devoted to the ministry; one of whom wrote "Tokens for Children." The certainty of his residence here, is attested by a pamphlet, which has come down to our day; two episcopal clergymen of the name of Crouch and Poller, who were "under restraints in the garrison of Weymouth," wrote "certaine queries concerning the lawfullness of imposing and taking the negative oath;" and they were "answered by Edmund Buckler, minister of Weymouth, and Peter Janeway, minister of Melcombe Regis." As George Thorne and Walter

Burgess, were the parochial ministers of Melcombe Regis and Radipole, perhaps Mr. Janeway was the minister of the "gathered church" of which Mr. Wesley was a member.^a

By "the church of Christ at Melcombe," Mr. Wesley was sent to preach; his labours were among seamen, and at Radipole; this is the name of a village, which is about two miles distant from Weymouth. He was, what was then termed "a preaching minister," one not called to the *work* of the ministry, but to the *office*. That is, his first designation was not to be a pastor, to govern as a minister in the church, nor to administer the sacraments; but simply to preach the gospel. When old Mr. Walton, the vicar of Winterborn-Whitchurch died, the people of that parish desired Mr. Wesley to preach to them. He went; his ministry and life gave satisfaction to those who invited him, and by the trustees, he was appointed to the parish. The next necessary step, was the

^a Hutchins, vol. I., pages 415, 416, 417, 602, Ellis's History of Weymouth, page 117. Among the Independents at Oxford, when Mr. Wesley was at college, were many men of great celebrity; among others, John Owen, Thomas Goodwin, Stephen Charnock, Theophilus Gale, John Howe, &c.

approval of the "triers." Until 1653, the approbation of public ministers, had been reserved to the several presbyteries in the city and country. But the Protector, observing some inconvenience in this method, and not being willing to entrust the qualifications of candidates all over England, to a number of presbyterians only, who might admit none but those of their own persuasion, contrived a middle way of joining the several parties together, and entrusted the affair with persons of each denomination. These were men of as known abilities and integrity as could be found in the nation; they were commonly called "*triers*," their number was thirty-eight, and they were composed of presbyterians, independents, and baptists. Without the approbation of the triers, none were admitted. Such young ministers as could, came up to London to be examined; others were referred to ministers in the country where they lived. Mr. Baxter says, that the persons whom the triers admitted, were such generally as would be a blessing and an ornament to any church in the world. The ministers approved by the commissioners and the triers, received an instrument from them, given under a common seal, by virtue of which, they were put into as full possession of the living to which they

were nominated or chosen, as if they had been admitted by institution or induction.^o

The triers who examined and approved John Wesley, cannot with certainty be named. By the fragments that have come down to us of those days, we learn that Dorsetshire was blessed with men of eminence, as ministers, by whom the people of this county were so well instructed, that the visionaries and antinomians, which then started up—to use the words of Mr. Baxter, “as the river Nilus breeds frogs, when one part moveth (saith Herodotus) before the other is made, and while it is yet but plain mud”—could not make much impression on the well taught people. In the second part of the “Gangrena,” we read that attempts were made to seduce the people at Bere, at Dorchester, &c., but in vain.* At Weymouth was George Thorne, “a man of great ministerial

^o Bennet’s Memorial, page 305, 307. Neal, by Parsons, vol. II., page 381.

* “On new-yeers day, January 1, 1645, a surgeon belonging to the army, preached at one Goodman Bolter’s, at Bere, a town in the west, on Coloss. 2. Out of ver. 7 hee observed, all the saint’s duty is to believe and be thankfull, (hee enlarged) where’s the humiliations, repentings for sinne, which your godly ministers you say have

abilities, and whose farewell sermon on Psalm xxxvii., 34, is now before the writer. Edmund

taught you? Out of ver. 14, hee observed, the hand-writing of ordinances, the ten precepts, fair written by the finger of God, altogether taken away. On ver. 16, hee observed, new moons, sabbaths, meats, drinks, empty things; Sabbaths not to be observed, shadowes, and since Christ's coming taken away: hee said we had deceitful ministry, sacraments, ordinances, meats, and drinks, though their learned godly ministers had told them, that when they had consecrated them with their sanctified garments on, they were holy, and were to be given only to those to whom they pleased, yet empty and shadowes too. Afterwards, being asked what hee meant by these meats and drinks, whether the elements consecrated to be signes and seales to us in the sacrament: he said that hee knew no seal but the Spirit; and for those things, they were empty things, and of no effect. Out of ver. 11, 12, that (there being three things in baptism, a death, buriall, and resurrection,) Christ was baptism to us, and the outward sign needlesse.

"The same person in private, in the house of a reverend godly minister, Master R. in conference asserted, that there is no Sabbath to be kept since Christ's fulfilling the law, since no command for it in the gospel. Hee being urged with places out of the old testament and fourth commandment. Hee and a Captaine, and one Lieutenant I affirmed, those belonged to the Jewes, not to us.—
2. Being urged in point of prayer for forgiveness of sinne, with the Lord's prayer; the Lieutenant said, that

Buckler, also, "who was much the gentleman, a good preacher, and a good writer." John White

the Lord's prayer, when Christ gave it to his disciples, was spirituall to them, but it is not so to us. 3. The same Lieutenant being urged with David's practice of bewailing sin, and craving pardon, answered, David was under a double covenant, of the law and of grace; we only under that of grace; and though a beleever should commit as great sins as David, murther, adultery, there was no need for him to repent, and that sin was no sin to him, but a failing.

"The parties present, told the surgeon and the rest, that they would believe that which their godly minister had taught out of the word. The same surgeon and a quarter master generall, commended one Thomas Spere, a papist, for not having gone to church for twenty yeers, and told him, that he was able to say more for his way, than all the Presbyterian priests in Dorsetshire." &c. *Gangrena, part II. page 152.*

"Being lately at Dorchester, the town I heard was somewhat disturbed the week before, by a wandering sectary, who had gathered a company about him and preached in the shire hall. Afterwards, through too much pride, and too little wit, the poor fellow was so ill advised, as to challenge Master Ben to a public dispute, which challenge was accepted; but how the opinionist was foiled by that worthy minister, was easily perceived by all understanding hearers. The godly people of those parts have been so well catechised and grounded heretofore, that the opinionists complain they can make no work with them." *Ibid., page 172.*

was a member of the assembly of divines, and commonly known as the patriarch of Dorchester. William Benn, of the same town, "was an eminent divine, famous in all the west of England." Philip Lamb, of Bere, was also a person of great celebrity; from whom the Rev. Thomas Bellows, who lately died at Pembroke, was a direct descendant. These were among the eminent ministers of Dorsetshire, when Mr. Wesley appeared before the triers; and by some of them, he was very likely approved. ^p

To the judge at the assizes, Mr. Wesley declared that he was "ordained to preach the gospel;" and to Bishop Ironside he averred that he "had a mission from God, and from man." We are told "it is fully evident that he was not ordained, either by bishop or presbyter, by the imposition of hands." Possibly this may be the fact. The assembly of divines in 1644, reported to the parliament, "that it is necessary that ministers should be ordained, by some who having been ordained themselves, have power to join in setting apart others;" on which the parliament passed an ordinance, that this should be done by

^p Nonconformist's Memorial, first edition, vol. I., pages 477, 450, 442; vol. II., page 7.

“the imposition of hands.” To this was added; that “if any person do publicly preach, or otherwise exercise any ministerial office, without being ordained, he shall be reported to the parliament.” In 1645, the debate on the ordination of ministers was resumed. The independents maintained the right of every particular congregation to ordain its own officers; and after a long debate, the matter was thus carried—“it is agreeable to the word of God, and very expedient, that those who are to be ordained ministers, be designed to some particular church, or other ministerial work; and provided it be attended with an open declaration, that office power is not conveyed thereby, it may be done by the imposition of hands.” Mr. Wesley was by the trustees appointed; by the triers approved; and “the church of Christ,” of which he had been a member, “seeing the presence of God going along with him, did (at some period of his ministry) by fasting and prayer; in a day set apart for that end, seek an abundant blessing on his endeavours.”^q

In May, 1658, Mr. Wesley became the minister of Winterborn-Whitchurch. The western road, five miles from Blandford, passes directly through

^q Neal, vol. I., pages 103, 156. Vide note, page 67.

this village, and leads to Dorchester. To the traveller going westward, its church beautifully opens, as he descends to Whitchurch; but coming from the west, the church where Mr. Wesley ministered is hid, until leaving the village at its eastern extremity. This Whitchurch is distinguished by the Winterborn, (a *winter* torrent, but a *summer* brook) which passes through it. In the west of Dorset, is Whitchurch Canonicorum, and in the same county, is a village of the name of Winterborn: the parish where Mr. Wesley was vicar, is known not as Winterborn only, though this is the name of one or two villages in Dorset, nor Whitchurch, but as Winterborn-Whitchurch.

From this place, the return to the commission in 1650, was—"Tobias Walton, incumbent." Mr. Walton died in 1658, aged 89, having been vicar of the parish, 56 years. In the record of vicars, the following names are found—"Tobias Walton, 1603. John Wesley, M. A., 1658, ejected 1662. Edward Sutton, inst. 1679." r

About this time, Cromwell fell; and Richard, his son, succeeded him in the protectorate. He

r Hutchins, vol. I., page 69, and Calamy's Con., page 448.

had neither the love of power, the energy, nor the decision of character, which distinguished his father ; and a military government really presided over the affairs of the nation. By the counsels of sober men, and of parliament, Richard wished to govern ; which led the party-men, the violent spirits of the day, who would brook no controul, to resolve that he should cease to rule. To this, the Wallingford house, or the army party greatly contributed. The protector does not appear to have sought government, nor would he by the sword attempt to retain it. The sceptre, powerless in his hands, fell in succession to the long parliament, the rump, and to the committee of safety. Monk quickly put an end to this state of things, and the second Charles was hailed as the lawful sovereign. To the restoration of the king, the leading ministers of the day had greatly contributed ; as they confidently believed that the following declaration from Brēda, was made in good faith :—" We do declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion, which do not disturb the peace of the kingdom," &c. But Mr. Baxter, Dr. Bates, and the ministers generally, found themselves lamentably disappointed.

The restoration was speedily attended with a

violent change of measures. Some persons attached to the rising order of things, quickly reported Mr. Wesley to the Bishop of Bristol, in no favourable manner.* 'The name of this prelate

* From the long and valuable "Conference" between the Bishop of Bristol, and John Wesley of Whitchurch, written by himself, and copied from his "diary" by Dr. Calamy, the following is extracted in reference to the persons and places above mentioned.

"*Bishop.* What is your name? *Westley.* John Westley.
B. By whom were you sent to preach? *W.* By a church of Jesus Christ. *B.* What church is that? *W.* The church of Christ at *Melcomb.* *B.* I am informed by sufficient men, gentlemen of honour of this county; viz. Sir *Gerrard Napper*, *Mr. Freak*, and *Mr. Tregonnel*, of your doings. What say you? *W.* Those honoured gentlemen I have been with, who being by others misinformed, proceeded with some heat against me. *B.* There are the oaths of several honest men, who have observed you; and shall we take your word for it, that all is but misinformation? *W.* There was no oath given or taken. Beside, if it be enough to accuse, who shall be innocent? *B.* Did you not ride with your sword, in the time of the committee of safety? *W.* Whatever imprudences in matters civil you may be informed I am guilty of, I shall crave leave to acquaint your Lordship, that his majesty having pardoned them fully, and I, *having suffered* on account of them, *since* the pardon, I shall put in no other plea. I have been informed by my *Cousin Pitfield*, and others concerning your Lordship, that you have a dis-

was Gilbert Ironside ; he had been rector of Steepleton, and Abbas Winterborn, parishes in Dorset,

position inclined against morosity. However you may be prepossessed by some bitter enemies to my person, yet there are others who can and will give you another character of me. *Mr. Glisson* hath done it. And *Sir Francis Fulford* desired me to present his service to you, and being my hearer, is ready to acquaint you concerning me. *B.* What university were you of? *W.* *Oxon.* *B.* What house? *W.* *New-Inn-Hall.* *B.* What age are you? *W.* Twenty-five. *B.* No, sure you are not? *W.* I was devoted to the service from my infancy, I was educated in order thereto, at school, and in the university ; as a son of the prophets, after I had taken my degrees, I preached in the country, being approved of, by judicious able christians, ministers, and others. It pleased God to seal my labour with success, in the apparent conversion of several souls. *B.* Where? *W.* At *Radpole, Melcomb, Turnwood, Whitchurch*, and at sea. I shall add another ingredient of my mission. When the church saw the presence of God going along with me, they did, by fasting and prayer, in a day set apart for that end, seek an abundant blessing on my endeavours. *B.* A particular church? *W.* Yes my Lord, I am not ashamed to own myself a member of one. *B.* Well then, you will justify your preaching, will you, without ordination, according to the law? *W.* All these things laid together, are satisfactory to me for my procedure therein. *B.* You will stand to your principles you say? *W.* I intend it through the grace of God ; and to be faithful to the King's

not far from the residence of the Wesleys, the Fullers, the Pitfields, and the Glissons, to whom reference will be made; this clergyman held one, if not both of these parishes, "during

majesty, however you may deal with me. *B.* I will not meddle with you. *W.* Farewell to you, sir. *B.* Farewell, good Mr. Westley."

The following is part of the conversation, between the Judge at the Assizes, and Mr. Wesley. "*Westley.* May it please your Lordship, I understand not the question. *Judge.* Why will you not read the book of Common Prayer? *W.* The book was never tendered me. *J.* Are you ordained? *W.* I am ordained to preach the gospel. *J.* By whom? *W.* I have an order to preach the gospel. *J.* I say, by whom were you ordained? how long was it since? *W.* Four or five years since. *J.* By whom then? *W.* By those who were then empowered. *J.* I thought so.'"

Mr. Wesley informs the Bishop, that he had already suffered for his principles; though to him, as well as to others, the free and general pardon granted by the King to his subjects, undoubtedly extended. The conversation with the Judge, just noticed, happened in 1662. But his conference with the Bishop, was no doubt, much earlier; apparently, soon after the restoration. The document, with dates, which refers to an order from the privy council, for his discharge from imprisonment, may perhaps explain this, unless he suffered previously; it is given in a following page, and will be new to most readers. The writer has sought for records at Dorchester jail, but cannot find any.

the troubles." Gilbert Ironside was consecrated Bishop of Bristol, the 13th of January, 1660, as his son Gilbert Ironside, was the 13th of October, 1689. By the former bishop, Mr. Wesley was informed that his mission was not valid, and that he must have it according to the order of the Church of England. To submit to this he had scruples, whether, because this would nullify his former appointment; that he had objections to the form of episcopacy which then prevailed; or to episcopacy in any form, we are not directly told: we have direct evidence that the most celebrated ministers of that period, did not object to episcopal government in every form. By a great part of the good men, who were first known as puritans; by those who next became the ministers of the day, or their supporters, and who were lastly known as nonconformists, objections were not so much made to a national church, and an episcopal government, as to certain appendages and mixtures, which in their opinion were as anti-christian in their nature, as injurious in their consequences: with a great portion of moderate men, this is the great objection still. When the solemn league and covenant was proposed to the assembly of divines, some, Mr. Baxter observes, "stumbled at the word prelacy; but Dr. Burgess the prolocutor, Mr. Gataker, and abundance

more, declared their judgment to be for the ancient episcopacy, though not for the English diocesan frame ;” and at the Savoy conference, after the restoration, the ministers consented “ to the true ancient primitive presidency in the church, with a due mixture of presbyters, in order to the avoiding the evils, which are incident to the administration of a single person ;” and they proposed that Bishop Usher’s form of episcopacy should be adopted. If at this time, moderate men had been found, and measures of peace prevailed, that noble band, who were forced to become non-conformists, would have continued their public ministrations in the churches, and been a blessing to the nation : to them it was no matter of pleasure, but of extreme grief, to leave the church. But though violent measures had before hurled the men in power from their thrones and their dignities ; yet lamentably their successors appear to have profited very little by what had happened. s

It is true that Bishop Ironside treated Mr. Wesley with a good degree of kindness, and there is no evidence that he ever regarded him in any

s Boswell’s Ecclesiastical Division of the diocese of Bristol, pages 4, 5. Dr. Clarke states, (Wesley Family, page 32,) that Gilbert Ironside, the son, was bishop of

other light than "good Mr. Westley." How rapid and striking are the events of life ; about 1661, Mr. Wesley stood before Bishop Ironside, as an accused person, and was treated with courtesy ; in the town of Weymouth, one said to be a direct descendant of the same bishop's family, has in her poverty, received kindness from a peopleraised up by the grandson of the very person, who stood reproached before her dignified relative : how strangely do the circumstances of families alter in a century and half. A good report of the bishop had been conveyed to Mr. Wesley, by his cousin Pitfield, and to the character of the accused, Mr. Glisson, Sir Francis Fulford, and others, were willing to bear testimony, in opposition to the reports of Sir Gerard Naper, Mr. Freke, Mr. Tregonwell, and other bitter enemies. The three last mentioned persons were zealous partisans, in support of the new order of things ; the first was of More Critchell, where he entertained the king, 1665 ; he died 1672, and was buried at Mintern : the second, was of Shroton, near Turnwood : the third, was of Milton Abbas, in whose family was the advowson of

Bristol, in 1685 ; this is a mistake, Sir Jonathan Trelawny, Bart., was the bishop then appointed. Peirce's Vindication, page 203. Introduction Nonconformist's Mem., page 21. Wilson's Life of De Foe, Vol. I., page 42.

Whitchurch, which is some three miles from what was the seat of the Tregonwells. As a reward for their loyalty, each became sheriff for the county. Of Gerard Naper, something more will soon be found. Sir Francis Fulford resided in Mr. Wesley's parish, was his hearer, and best able to form an estimate of his worth; Francis Glisson, M. D. was a native of near Maiden Newton, in Dorset, he was educated at Cambridge, he afterwards obtained literary honours at Oxford, was at the siege of Colchester, 1648, and died 1677; the margin will refer to clergymen of the name of Glisson also. The force and reason of his appeal to this family, will more fully appear, when it is stated that the wife of Bishop Ironside, was Alice, the daughter of William Glisson, gent., and who was afterwards buried in Bristol Cathedral. The Pitfields held lands near Beaminster, in Dorset; the only sister of Bishop Ironside, was a neighbour of this family: Broadwinsor, where Fuller was vicar, whose niece Mr. Wesley married, is but some two or three miles distant from the former residence of the Pitfields; these places are in the vicinity of the parishes, where Gilbert Ironside was the rector. This leads us not only to see how the parties mentioned were known to the bishop; but also, the residence of his cousin Pitfield,—Mr. Glisson,—the young female who

afterwards became his wife,—and his living at Weymouth, seem to point out the south west part of Dorsetshire, as the abode of Mr. Wesley's early life ; in the western part of this county, we have seen, his father was the rector of two parishes ; and in this direction, most likely, John Wesley was born.^t

Mr. Wesley speaks of being useful at Melcombe, Radipole, Whitechurch, and Turnwood. Melcombe and Radipole join each other. Whitechurch was his parish, from which, Turnwood is a village not far distant. In the records of Turnwood, it is said, that from 1646 to 1654, John Pierce or Price was the minister. From 1654, there is an apparent vacancy, which, very likely, Mr. Wesley and others supplied. The next appointed vicar was Peter Dixon, 1680.^u

Mr. Freke and Mr. Tregonwell, we have seen, lived in the vicinity of Whitechurch, and Turnwood ; and Gerard Naper, appears to have been the leading magistrate in the county. We find

^t Hutchins, vol. I., pages 265, 266, 522 ; vol. II., page 402 ; vol. I., pages 339, 67, 524 ; vol. II., pages 46, 477 ; vol. I., page 91, 368 ; vol. II., page 432.

^u Hutchins, vol. II., page 173.

that there were "some persons of figure in his neighbourhood, who were too much Mr. Wesley's enemies to permit him to continue quietly at Whitechurch, till the act of uniformity ejected him." By Hutchins, on the authority of an original paper, in the possession of Mr. Bartlett, of Wareham, we learn not only his imprisonment, but that by "an order of the privy council, dated 24th of July, 1661, it was directed he should be discharged from his then imprisonment, upon taking the oaths of supremacy and allegiance. He was taken accordingly before a magistrate, who declined administering the oaths, but issued a warrant, dated 29th July, 1661, directing him to be taken before the judges of the assizes, and general gaol delivery, to be holden at Dorchester, the 1st of August, following." Dr. Calamy also states, that in 1662, Mr. Wesley "was seized on the Lord's day, as he was coming out of the church, carried to Blandford, and then committed to prison. But after he had been some time confined, Sir Gerard Naper, who was the most furious of all his enemies, and the most forward in committing him, was so softened by a sad disaster, (having broken his collar bone) that he sent to some persons to bail Mr. Westley, and told them, if they would not, he would do it himself. Thus was he set at liberty, but bound over to appear at the

assizes, where he came off much better than he expected. The good man has recorded in his diary, the mercy of God to him in raising up several friends to own him, inclining a solicitor to plead for him, and restraining the wrath of man, so that even the judge, though a very choleric man, spoke not an angry word."^v

The time had now arrived, when the tide that had so strongly set in, began to carry every thing that bore the hateful name of Puritanism before it. The perfection of religion consisted in making the least possible pretence to serious piety, not only to lay aside its general forms, but the common duties of morality also. Every thing that could be pressed into this service, was put in requisition. To make the best men of the land abhorrent, the pulpit was too frequently employed; to burlesque whatever was devout, the stage gave its help, to caricature, and cause religion to appear ridiculous, the unhallowed wit of poetry was very gladly accepted. The court lent its aid to roll downward whatever was profane, and the polluted stream reached the extremities of the land. The nation that had been but just before, wild in the pursuit of what was termed liberty, now ran to an

^v Hutchins, second edition, vol. I., page 117.

opposite extreme, yielded all to the court, and unbounded submission generally prevailed.— Monarchy and episcopacy were raised to the highest splendour. In the churches,—altars, crosses, pictures of God, in the form of an aged man, &c., were again set up. To remove the few that were obnoxious, plots were contrived, and various measures resorted to. The Prayer book was purposely so framed, that it is reported a great man said, “we will make the ministers knaves, if they do conform; and banish them from the churches if they do not conform.” The convocation having prepared the liturgy, the parliament established it, by an act, obliging all the clergy, who would hold any benefice in the church of England, to declare in the face of their congregations, their unfeigned assent to a book, which many of them could not possibly see, as it was published but a very few days before the 24th of August. When the book of common prayer was seen, many had such scruples, that they dared not affirm that it “containeth nothing contrary to the word of God.” On this account they were ejected from their livings, and by this act, Bartholomew-day, 1662, is memorable for the sufferings of 2000 confessors in England, as the same day is in France, by the cruel massacre of the protestants in 1572. On this day, a noble

and devoted band, whose memorial will never perish, chose rather to suffer the loss of all things, than to sin against God. The 17th of August, 1662, Mr. Wesley delivered his farewell sermon to a weeping auditory, from Acts xx. 32. The next christian sabbath was a day of darkness and of anguish. The demon of persecution prevailed. The brightest lights in the land were put out. The best ministers driven from their flocks, hunted to obscurity, and an influence the most withering and deadly, spread over the nation. This was especially felt in the establishment; it appeared as if with the ejected ministers, the spirit of God had departed. After the 17th of August, 1662, the voice of Mr. Wesley was heard in the church no more.^w

On the 22nd of the following February, he sought an abode for himself and family at *Melcomb*, where in other days he had been deservedly honoured; but the hand of oppression still followed him; he was refused a place of rest, and as a person unworthy of a home herein, he was driven from the town. How the mayor and corporation of Weymouth and Melcombe Regis accomplished

^w Peirce's Vindication, pages 222, 231. Introduction Nonconformist's Memorial, page 38.

this, will be mentioned below. Since the removal of Mr. Wesley, different men were put in power,* and measures of another kind prevailed. Copies of communication from the government, acts of committees, and of the corporation, are preserved in two very large folio volumes, from which the writer is able to give extracts, that have never *thus* seen the light before. The first is as follows.

“Dorstt., Waymouth & Melcombe-regis.

“By the Comee : appointed for the well governing and regulating of Corporations, assembled at Waymouth and Melcombe-regis, in the said County, the thirteenth day of October, 1662.

“Wheras we find upon examination, that James Geare, Gent; Alexr. Clatworthy, Gent; Richard Harrison, Gent; Henry Rose, Gent; ffabian Hodder, Gent; & John Hodder, were heretofore illegally or unduly removed out of their places of Aldermen, and Burgesses of the said Borough; & that Samuel Cooke, Will. Bond, Stephen Abbott, John Senior, George Pley, & John Arthur, were illegally put into their said offices.—Wee doe

* The first step of the new Parliament, to bring the people into bondage, was the act for Regulating Corporations, “wisely beginning that in those lesser governments, says Locke, which they afterwards meant to introduce upon the whole nation,” *De Foe, vol. I., page 39.*

deeme it expedient for the publique safety, that the said Samuel Cooke, &c., be displaced & removed from their said respective offices and places of Aldermen and Burgesses of the said Borough, and by this our order, under our hands and seales, we doe displace and remove the said Samuel Cooke, &c., from their said office and places, and doe likewise by this our order, under our hands and seales, restore the said James Gear, Alexr. Clatworthy, Richd. Harrison, Henry Rose, ffabian Hodder, & John Hodder, &c." Signed by Ger: Naper, R. Banks, and seven other magistrates.

At the same time, an order was made by Sir Gerard Naper, R. Banks, and others, to remove "for the public safety," John Eyres from the office of burgess; Henry Waltham, merchant, and five others, were displaced because they refused to take the following oath, "I doe declare that there lyes noe obligation upon mee, or on any other pson, from ye oath comonly called the solemn league and covenant, and that the same was in itself an unlawfull oath, and imposed upon the subjects of this realm, against the known laws and liberties of the kingdom;" with these changes before us, and the recollection that persons approved by Sir Gerard Naper, &c., were called to fill the places of the aldermen, and burgesses,

thus removed, we shall at once see the reason, why good Mr. Wesley, who but a few short years before, was so much respected in Weymouth, should, when driven from his parish, be refused even a lodging in this town, and why the corporation made an order against it.

For this order against Mr. Wesley's settlement in Weymouth, the writer has carefully sought, but the borough records do not, at least in distinct terms, as far as he can find, contain it; several facts are however discovered, which singularly synchronise with the diary, as given by Dr. Calamy. We find before Mr. Wesley came to Weymouth, that he gave notice to the mayor of his intention to go thither to reside again; that on the 22nd of February, 1663, he removed from Whitchurch for Melcomb, a distance of twenty miles; that on his arrival, the corporation made an order against his settlement in the town; the landlady who received him, was fined twenty pounds, and five shillings per week was imposed on him, to be levied by distress: he waited on the mayor and some others, pleaded his having lived in the town some time formerly, and offered to give security, which was all that their order required, but all was of no avail; the beginning of March, another order was drawn up, for putting the former in execution.

It is a fact worthy of notice, that the borough records, do not mention any meeting of the corporation, in the early part of 1663, but of the dates which immediately follow :—

“ Mr. Maior, 17 february, 1663,”

when reference was made to some John Dudley, who was bound to keep the peace of the borough.

“ Mr. Maior Yardley, and Mr. Bailiff Clatworthy,
24 febr., 1663.”

This Mr. Bailiff Clatworthy, is the person who was placed in the corporation by Sir Gerard Naper. The recorded business of this meeting is, that John Elborne, George Parry, Samuel Roberts, &c., were not to “dresse, sell, or utter any flesh during the tyme of this present Lent.” Singular as it may appear in the present day, an office for granting licences to eat flesh in any part of England, was opened in St. Paul’s Church Yard, and advertized in the public papers so lately as anno 1663. *Wilson’s De Foe, vol I., 43.*

“ Mr. Maior Yardley, 1 Martii, 1663.”

When an entry is made in reference to some one of the name of John, apparently it is John fferry. The entry is in Latin, and singularly abbreviated. 20, and the following words, “quod Johes ad XX pacis com. Dorstt.” with some distinctness appear.

A *widow* was presented at the sessions held at Weymouth, the 21st. September, 1663. What her crime then was, is not very apparent; but in a previous entry, the following charge may be found. “quia non negavit virum intr. domum suam.”—because she had not refused admittance to some unnamed person into her house. Another singular entry soon follows. “At a hall held on ffryday, the XXVI. day of August, 1664. This day the ffyne set on Joan Baily, *Widow* in Weymouth, late of XX£. for a comon nusante by her there comttd, is by a generall consent of the Maior, Aldermen, Burgesses, and Comnlty present reduced to three pounds ffyne, to be paid XXs. at Michas. next, and XXs. quarterly, till it be paid to Mr. Treasurer for the time being.” Whatever this nuisance was, there is a very observable distinctness in noticing the consent of every party, namely, the Mayor, Aldermen, Burgesses, and Commonalty, to the remission of a great part of the fine, as if the act were of some importance; and if objections or complaint should be made from any quarter, no one part of the corporation could have any plea against the other, for what had been done.

These documents are copied to show, that the corporation did meet about the time, (and only

then, in the early part of 1663, as far as these records afford evidence,) when it may be presumed Mr. Wesley gave notice of his intention, namely, a week before his removal; the second meeting was held when he had resided one day in Weymouth; the third in March, as stated in his diary, the latter says the 11th of March. In the borough records, the date appears to be 1 Martii, the entries are singular; they refer to some acts which took place at the time he came to, and retired from Weymouth, it will not be affirmed that they either refer to him, or to the *widow*, his landlady; who was fined twenty pounds for her act of hospitality, to a persecuted and injured outcast; the reader will observe the dates, names, and circumstances, and form his own opinion thereon.

By this harsh treatment Mr. Wesley was driven from Weymouth, and sought shelter at Bridgewater, Ilminster, and Taunton. His case was greatly commiserated, and the God of the oppressed raised him many friends; who showed both to himself and to his numerous family, great kindness. In May, 1663, some benevolent gentleman, whose name the writer would gladly recover, but cannot; permitted Mr. Wesley to find a refuge at Preston, and to live in a good

house, without the payment of rent. How thankfully he retired to this village, and what he felt at having such a home, is by Dr. Calamy brought down to us in his own words. "1. That he who had forfeited all the mercies of life, should have any habitation at all: and that, 2, when other precious saints were utterly destitute: and, 3, that he should have such an house of abode, when others had only poor mean cottages:" but the comfort of having a home, even in this obscure village, was soon disturbed. In 1665, the Oxford, or five mile act passed, which declared "that no nonconformist teacher, under what denomination soever, shall dwell, or come, unless upon the road, within five miles of any corporation, or any other place where they had been ministers, or had preached, after the act of oblivion," unless they would fetter themselves by an oath which they could not conscientiously take:* had those who

* "I do swear that it is not lawful upon any pretence whatsoever, to take arms against the king; and that I do abhor the traitorous position of taking arms by his authority against his person, or against those that are commissioned by him, in pursuance of such commissions; and that I will not at any time, endeavour any alteration of government, either in church or state."

The penalty was forty pounds, and six months imprisonment, unless the ministers took the said oath before the commitment. *Rapin, vol. II., page 641.*

were the means of thus oppressing the nonconformist ministers, “performed *their oath* to king James II., all the assistance of our good friends, the Dutch, and the Prince of Orange, had been in vain, but they no sooner saw that the doctrine of the oath would undo themselves, as well as the nonconformists, than they freely gave it up, whereby the world saw with how much sincerity they acted.” The court must have been convinced that the nonconformists had more of conscience and sincerity in such solemn matters, or it would never have been attempted to impose the Oxford oath on them. By this law, Mr. Wesley was obliged to withdraw from Preston, to some place of retirement, and leave his family for awhile. Not as Dr. Clarke says, because “Preston is a borough town ;” it is but a small village, and was never incorporated ; but because it is within three miles of Weymouth, which is a borough town. The Earl of Clarendon, among the temporal peers, was a great promoter of the five mile act ; and Mr. Baxter notices it, as a singular fact, that this nobleman should at length, by his own former friends, be cast out and banished ; and that in a letter from France while banished, he is said to have declared, that he never was in favour since the parliament sat at Oxford.^x

^x Calamy's Continuation, page 448. Nonconformist's

The court continued to pursue its violent measures, and the men in power left no means unemployed, to make the reign of terror and profanity secure. Yet they appear to have had doubts, whether in every place, the inferior magistracy, and the corporations, faithfully responded to their will. Suspicions seem to have haunted them, that good men of other days, were in some places, too much abroad; that they were not hunted to, and kept in, complete obscurity; that their light and influence were not entirely destroyed. "From ye courte at Whitehall, ye 28th of Septr., 1668," an order was sent to the corporation of Weymouth and Melcombe Regis, which begins thus,—“after our hearty commendations, his matie having received frequent information from severall parts of this kingdom, that divers persons formerly displaced, by the courts authorised for regulating corporations in pursuance of an act of parliament, and others, doe without taking the oath and declaration appoynted by the statute of the 13th of his maties reign, endeavour to be elected and re-admitted into the severall offices of Maior, Bailiffs, Sheriffs, Aldermen, Town Clerke, and other offices in the corporations, cities, and boroughs, of this kingdom, with design

Memorial, vol. I., page 484. Peirce's Vindication, pages 239, 240.

as may be justly apprehended to disturb the peace and happiness of his maties government; his matie therefore hath commanded us to pray and require you to signify his pleasure unto the Maior, Bailiffs, and Aldermen, and other officers of all and every citye, and town corporate within the county of Dorset, that they doe not henceforward admit any person or persons into any office whatever in any of their corporations, but according to the rules prescribed in the act of Parliament, and for not doubting of your care therein, we bid you heartily farewell :—from the court of Whitehall, ye 28th Septr., 1668. Your loving friend,

“GILBERT CANTR.,* &c. &c.”

On the 6th of November, 1668, another communication was made from Whitehall, to the mayor, aldermen, and bailiffs of Weymouth, for the purpose of knowing whether any person had been admitted to office in the corporation, without taking the oaths prescribed, and which thus con-

* “The fall of Lord Clarendon, who had been the chief adviser of the unconstitutional, and rigorous measures pursued by the court, together with the temporary disgrace of Archbishop Sheldon, (the Gilb. Cantr. above) and Bishop Morley, who were guilty actors in the same proceedings; contributed to relax the exertions made to ruin the dissenters.” *Orme's Life of Owen*, page 233.

cludes, "I expect a speedy account from you, with the names of such persons. I rest for his matie, your very loving friend,

"RICHMOND AND LENNOX."

The truth appears to be this; the valuable ministers of the west, had made such an impression on the public mind, that their friends were not disposed hastily to abandon either their principles or their good teachers. That they, and those who espoused their cause, were of some note and influence, is evident, from the care with which they were watched, lest by any means they should obtain any power. Some shadow of pretence appears to have been greatly desired, to make an example of some of those good men; and lamentably it was but too soon furnished.

The writer of these pages, knows that his power to influence and direct, is very limited; yet, contracted as it is, in giving the statements which follow, he would not willingly incur the fearful risk, of employing that little, to mislead, or injure, one human being. It is a solemn thing to resist lawful and constitutionally directed authority. No people should *hastily* suppose that this is abused. When in the deliberate and unbiassed

judgment of men, the rulers are violating the national compact ;—every sober and constitutional means should be employed to correct the evil, and to prevent the widening of the breach. Avowed hostility, and an appeal to physical force — can this be ever wise, lawful, or christian, but as the *last* resource ? Tremendous is the responsibility of that party, who first gives the cause for this ; or who wickedly appeals to the passions, and to the power of the multitude. Yet it would appear, that *extreme cases* have arisen, in which, such an act was considered the lesser *evil*. Many, in the early years of the second James, thought that this was required by the events of the day. This led to the support that the Duke of Monmouth received ; who was supposed to be the legitimate son of the second Charles. And afterwards, to the acknowledgment of the Prince of Orange. The national voice declares the lawfulness of at least, one such appeal, when it speaks of the Glorious Revolution.

To the standard of Monmouth, many ran. They hoped that he was appointed to deliver the nation from that blighting influence, under which, wherever it is dominant, both civil and religious liberty withers. Between the one and the other of the latter, there is a close, and an inseparable

connexion. Liberty, genuine, rational, christian liberty,—

——“ Where she came,
There freedom came, where she dwelt, there freedom dwelt,
Ruled where she ruled, expired where she expired.”

What led to the star-chamber and its cruelties ;—
the act of uniformity and its wrongs ? The high,
and the unbending notions of the *Stuarts* ! What
led to the act of Toleration, and those other
enlarged enactments, that have grown out of it ?
The introduction of the House of *Orange* and of
Brunswick to the British throne ! Under the
shadow of tolerant laws, we worship God in peace
and in safety. The wrath and intolerance of
writhing bigotry, are greatly* restrained. Divine

* Not entirely so yet. There is an eye over what
passes in some villages in this county. *Dewlish* and
Piddletown, for example. How pitiable the spirit, that
would torture the mind of a poor villager, by refusing to
read the burial service over a dear departed babe ; because
the infant had been baptized by a Wesleyan minister. On
this account, the parents were obliged to take the child
from the parish in which they live, to another ; where a
christian clergyman is found, who read the accustomed
service at the interment. The clergyman who refused, has
hitherto escaped with impunity. Whether it is not a
wrong to others, to withhold his name, and the affair at

light, and in its wake, truth generally, has gone from the cottage to the palace—from Britain, to the ends of the earth. At home, they have given birth to a thousand lovely institutions; which are at once, the ornament and the glory of our country!

The attempt of Monmouth failed. The murders committed by Jeffries, (who came to Dorchester, Thursday, September 3, 1685,) under the injured sanctions of the law, are generally known; but the following document, it is believed, has never yet appeared in print.

“Sept. 14, 1685. It is agreed on, that by virtue of an order to the high sheriffe of this county, sent from the Right Hoble. George Lord Jeffery, to the sub-sheriffs in these words.”

length, may perhaps admit of a doubt. Lately, the same spirit has endeavoured to *starve* a poor man from a village, merely because he allowed his quiet and inoffensive neighbours, to worship God in that way which they think right, in his humble cottage. Are these the exalted persons and clergymen of the nineteenth century, who write about “the spirit of the sectaries?” Is this the way that they conciliate a body, which perhaps they may find, there was neither wisdom nor christianity, in thus trampling on. The Church of England may possibly be glad of help from every quarter! The writer, more in regret, than in anger, asks—Is it *thus* to be called?

“To the Maior of the Borough or Ville of Waymouth and Melcombe-regis, greeting.

“I hereby acquaint and command you, that you forthwith erect in your said Borough in a convenient place, a sufficient gallowes for the executing the severall persons condemned and appointed to be executed on Thursday next, within your said Borough, hereof you will not faile at yor perill ; given under my seale of office, the eleventh day of Septr., anno 1685.

“WILLM. LEWIS.”

“That the said gallowes shall be made accordingly, and erected on *Greenhill*, in the confines of this Borough.

“Twelve persons being executed on the gallowes erected, their heads and quarters were disposed of by the Maior, according to the sheriff’s wryt to him directed as followeth :—

				Quarters.	Heads.
To Upway,	..	..	..	4	1
Sutton Poyntz,	..	..	..	2	1
Osmington,	..	..	..	4	1
Preston,	..	..	..	2	0
Wick,	..	..	..	2	0
Winfrith,	..	..	..	4	1
Carried forward,	..			18	4

		Quarters.	Heads.
Brought forward,	..	18	4
To Broadmaine,	.. ..	2	1
Radipoll,	.. ..	2	0
Winterborn St. Martin,	.. ..	2	0
Piddletown,	.. ..	4	1
Bincombe,	.. ..	2	0
		<hr/> 30	<hr/> 6

The rest of the quarters and heads were set up in this town at the places following.—

		Quarters.	Heads.
At the Grand Pier, . .	..	6	1
Waymouth Town-Pond,	..	2	0
Near the Windmill,	..	4	1
Waymouth Town-Hall,	..	2	0
On the Bridge,	.. ..	1	2
Melcombe Town-Hall,	..	1	2
Some unmentioned place,	..	2	0
		<hr/> 18	<hr/> 6
		<hr/> 30	<hr/> 6
Total Heads and Quarters,		<hr/> 48	<hr/> 12

By the “Western Martyrology; or bloody assizes” page 209, it may be seen that Mr. Roger Satchel,* of Culliton, in Devonshire, and Mr. Lancaster of Bridport, were two of the above

* “Mr. Roger Satchel, at the time of the Duke of Monmouth’s landing, lived at Culliton, about five miles

sufferers. The same work gives the *names* of 250 persons who were executed by the will of Jeffries; *where* they suffered; and also records their behaviour at the places of execution.

west of Lyme. He was one of the first that went to him to Lyme, and was with him to the end; but after the rout, travelling to and fro to secure himself, he was at last taken at Chard by three moss-troopers. He was from thence taken to Ilchester; and at the bloody assizes at Dorchester, took his trial, and received his sentence with the rest. Great application was made for him, but my L. C. Justice Jeffrey's ears were deaf; and so was ordered to be executed at Weymouth. After sentence, two of his friends came to him, and told him, there was no hope. He answered, my hope is in the Lord. After which, he spent most of his time before execution, in prayer and meditation, and conferring with many good persons. The morning being come, he prepared himself, and all the way drawing to execution was very devout. Being come to the place, there was a minister, I think, of that place, who sung a psalm, and prayed with them, and would have some discourse with this person, which he avoided as much as possible; but he asked him what were his grounds for joining in that rebellion? who answered, 'had you, sir, been there, and a protestant, I believe you would have joined too; but do not speak to me about that, I come to die for my sins, not for my treason against the King, as you call it.' So pointing to the wood that was to burn his bowels, he said, 'I do not care for that; what matters it what becomes of my body, so my soul be

By the documents just mentioned, we are carried beyond the period of Mr. Wesley's sufferings.—The valuable fragments preserved by Dr. Calamy inform us that he preached not only to a few good

at rest.' So praying to himself near half an hour, and advising some he knew, never to yield to Popery, he was turned off the ladder."

"There was at the same time and place, one Mr. Lancaster executed, whose courage and deportment was such, that he outbraved death, and in a manner, challenged it to hurt him, saying, 'I die for a good cause, and am going to a gracious God. I desire all your christian prayers; 'tis good to go to heaven with company.' And so praying privately for some small time, he was turned, or rather leaped over the ladder." &c.

"I did approve of the ancient and present form of civil government, English monarchy I am fully satisfied with, and do also declare, that it is not warrantable for any subject to take up arms against, and resist their lawful sovereigns, and rightful princes: and therefore had I not been convinced, that the Duke of Monmouth was the legitimate son of his father, Charles the second, I had never gone into his army. A vigorous and vehement zeal for the protestant religion, with a belief I had of the Duke's legitimacy, hath involved me in this ignominious death. Yet, blessed be God, there is a passage from it to a glorious endless life. Shall my soul clasp and cling about these mortal and perishing things? shall it cleave and be glued to them? shall it be confined and captivated into what is kept in the narrow bounds of time, and in this

people at *Preston*, but also, as he had opportunity, at *Weymouth*. The borough records thus refer to those meetings.

“Dorstt. Waymouth and Melcombe Regis :— Bee it remembered that on the ninth day of July, Anno Dmi. 1665, Matthew Pitt, James Budd, Barthw. Beere, Robert Dun, Henry Dunbar, Robert Roberts, Thos. Woodrow, John Owner, the elder, John Tucker, and Thos. Randall, all of Melcombe-regis aforesaid ; and William Markett of Broadmayne, being all of them of the age of fifteen years and upwards, were present at an assembly, conventicle, or meeting, under colr. or pretence of some servisse of religion, in other manner than is allowed by the Liturgy or practice of the church of England, in the dwelling house of Henry Saunders, within the incorporation aforesaid, mariner, where there were more than the before named persons assembled together, over

lower world? shall it earnestly desire and thirst for muddy streams, yea rivers of flesh-pleasing good, when by an eye of faith, I can look into the indeficient, inexhaustible, purest fountain ; the immense immensurate ocean of Divine good, hoping to drink thereof, to swim and bathe my soul therein for ever and ever.” &c.

Last speech of Mr. John Hicks, 1685.

Western Martyrology, pages 190, 209, 210.

and above those of the same household, contrary to an act of Parliament, intituled an act to prevent seditious conventicles, of which said conventicle, they were all convicted; witness the hands and seales of

“THEO. BYETT, Maior; RICHD. SCOVILL,
“and CHRISTR. COLLIER, Bailiffs.”

On the sixteenth of July, 1665, “Dorothy White, Spinster; Erasmus Browne, John Sadler, Humfry Bennett, Benjamin Slowman, and Dorothy Saunders, the wife of Henry Saunders, mariner, all of Waymouth and Melcombe-regis; were convicted of holding a conventicle, at the house of Henry Saunders;” and which conviction is given at length, in the form above, and before the same mayor and bailiffs.

On the third day of June, 1666, Elizth. Cross, of Melcombe Regis, and thirty-five others,* were,

* These names were once branded with infamy. The writer contemplates them in no other character than that of *conscientious suffering christians*. As such, as far as he can contribute to it, they shall be handed down to posterity with honour; especially as the fellow worshippers with *John Wesley*, for such, they no doubt were. Their meetings appear always to have been held “in the dwelling house of *Henry Saunders*, and *Dorothy*, his wife.”

on the oaths of Jonathan Edwards, and Henry Brettzent, convicted of being at a conventicle,

“Elzth Crosse, Katherine Barker, Henry Dumberfield, James Budd, Elizth Randall, Katherine Wall, Elizth ffoyle, Rebecca Senior, Matthew Pitt, Alice Locke, John Chines, Katherine Batchelor, Mary Chines, Alice Roberts, Edith Woodrow, ffrances Markett, Hugh Piercy, Dorothy Saunders, Sarah Harvey, Martha Maker, Edward Tucker, John Wilson, Richd. Harvest, Erasmus Browne, John Owner, Richard Tucker, ffrancis Dumberfield, of Cerne, Mary Roberts, Hannah Bower, of Dorchester, Hester Stowill, Hannah Senior, P. Kinglake, Susannah Senior, Sarah Wilson, Jane Hammill, and Dorothy King.”

“We have committed to the town gaol, there to remaine by the space of as followeth, that is to say, the said Matthew Pitt, James Budd, Henry Dumberfield, and Dorothy Saunders, by the space of three months and one day next ensuing, it being the second offence of which they stand convicted. And the aforesaid John Owner and Mary Roberts, by the space of six weeks and one day next ensuing; itt being the first offence of which they stand convicted. Those who paid the ffynes we have discharged.

“Witnesse our handes and seales, this sixth day of June, 1666.

“BENJAMIN GAITCH, Maior,

“NATH. ABBOTT, Bailiff.”

The law under which these parties were convicted, is thus given :—“That if any person above the age of sixteen, after the first of July, 1664, shall be present at any meeting, under colour or pretence of any exercise of religion, in other manner than is allowed by the liturgy or practice

in the house of Henry Saunders, Mariner, of Melcombe Regis; some of whom were fined, and others imprisoned, some for six weeks, and others for three months and a day, in the town gaol, by order of

“BENJN. GAITCH, Maior; and
“NATH. ABBOTT, Bailiff.”

These were the days, events, and sufferings of the elder Wesleys. Of Bartholomew, it is to be lamented that so little is preserved. By the care of Dr. Calamy, we contemplate John of Whitechurch, as a Christian of prudence and moderation. As there were several things in the liturgy, the correctness of which he doubted, he at first hesitated, and was troubled in his mind, whether

of the church of England, where shall be five or more persons than the household; shall for the first offence suffer three months imprisonment, upon record made upon oath, under the hand and seal of a Justice of Peace; or pay a sum not exceeding five pounds:—for the second offence, six months imprisonment, or ten pounds:—and for the third offence, the offender to be banished to some of the American plantations (excepting New England and Virginia) for seven years, or pay one hundred pounds:—and in case they return, or make their escape, such persons to be adjudged felons, and suffer death without benefit of clergy.”

Rapin, vol. II., page 637.

Neal, vol. II., page 531.

he ought to worship in the established church ; but by attentively considering some arguments given by Mr. Nye, on that subject, his scruples were removed, and like many others of his excellent brethren, he became an occasional conformist. It is refreshing to find, that in those days, *some* writers on the other side, could appreciate the piety and worth of such men. In "a Friendly Debate," by Dr. Patrick, first published in 1669, the author says, "there are some of your ministers of a humble spirit, quiet and peaceable in the land, desiring unity and concord, grieving for the breach of it ; and are so far from condemning those, that are satisfied to do what the law requires, that they are sorry, they cannot contribute to the common peace by doing the same. Upon which account, they go as far as they can ; and conform to publick order in all things wherein they are satisfied ; and are tender of breaking laws : these we cannot but love." Such was Mr. Wesley.

But his occasional conformity did not prevent him from obeying God rather than men, when the commands of the latter were in direct opposition to his deliberate apprehensions of duty. From God and from man, Mr. Wesley had received a commission to preach the gospel. By the unchristian laws of a tyrannical and profligate

government. he was prevented from regularly fulfilling his ministry. That he might preserve himself at liberty, and be able to serve his generation as long as possible, he did not think it prudent, or of any avail, to attempt to preach as publicly as some of his brethren did ; who, in consequence of their well intentioned zeal, were quickly apprehended, heavily fined, and bound to silence. But notwithstanding all his prudence in managing his meetings, Mr. Wesley was often disturbed, several times apprehended, and four times imprisoned ; once at *Poole*, ("where he was the pastor of a number of serious christians, and continued in that relation to the day of his death,") for half a year ; and once at *Dorchester*, for three months. He was, Dr. Calamy informs us, in many straits and difficulties, but wonderfully supported and comforted. The period to which we refer, is a most important era in English history ; and to us, the events of that day should be "for ensamples," and stand prominently out for our admonition. By Britons, the highly favoured British christians of this age, the extremes and their consequences of former days, should not pass without prayerful thought, and deep consideration. "Never perhaps in the history of man, were the times more ominous, or pregnant with greater events than the present ;

the signs of them are in many respects, set before the eyes of men, and need not be told ;—and they strike the senses so forcibly, and come so closely to the apprehensions of all, that they may be said to be felt, as well as seen. The face of the sky never indicated more clearly an approaching tempest, and convulsion.” With entire decision of character, much prayer to God, and the legitimate use of whatever influence we may possess ; moderate, yet firm—peaceable, yet just principles, should claim our cordial support, and sincere recommendation. Government there *must be*—all history proclaims its value, when rightly directed, and the Bible declares it to be *of God*. One of the greatest blessings that heaven can bestow on any nation, is a tolerant and well directed—a christian constitution ; for this men can never be sufficiently thankful. Such a government, every subject is called to support ; it is not merely his duty, but his interest—his highest worldly interest to do so. Persons who reckless of consequences, would destroy all rule—become, when the displeasure of God against ungrateful and wicked nations allows it, the veriest, the most cruel tyrants. Their general object is to demolish, that they may grasp all they can ; as passion and tyranny, rapine and murder, lead the way. They first spread desolation through the land ; a military

despotism generally succeeds ; truth, piety, and whatever adorns the human mind, are arrested in their progress, and all that is valuable is in danger of being lost. As to the abuse of power, let that be carefully guarded ; it is in human nature, whether in the palace, at the loom, or in the cottage, to do this. May we never hasten, nor see the times, when high and unbending notions of authority shall prevail, whether in church or in state. The present is not the period to endure these, nor can such plans be adopted, without extreme danger. Very likely in this age, as well as in those that are gone, there may be men who would concede nothing, correct no abuses ; but by political protestantism, favourites, and high measures, attempt to carry their purposes, and exclude or drive all moderate men from their councils. The time may come, when such may be called for in vain ; “ my Lord,” said James in his trouble to the Duke of Bedford, “ you are a good man, and have a great influence ; you can do much for me at this time :” to which the Duke replied, “ I am an old man, and can do but little ;” then added with a deep sigh, “ I had once a son that could now have been very serviceable to your majesty.”—Such steps will assuredly defeat their object, eventually lead to what they have led before—the violent breaking up of old institutions ; and

for want of a little concession, impel the high and the low over a cataract, while they might have descended as by locks. Let the acts of persons who rule, be closely scrutinized, and jealously watched ; it is the privilege of British subjects to do so. Still, let not those who hold the reins of authority, be put, merely *because they are in office*, beyond that pale, in which the *common charity and candour* of men are to be exercised ; nor regarded, as if *they only* must not think for themselves ; and act, not irresponsibly, but as it appears to them, to be the best. If those who have the *cares* as well as the honour of government are to be harrassed by unprincipled, bitter, and base opposition—if to give to envy its poisoned delight, and to mortified disappointment, its only miserable indulgence—men in power are to be assailed by all that can annoy them personally, and by every sort of machination that can defeat their constitutional and honourably directed measures—who in this case will be placed in such important situations, but those, who, because of their incompetency, would grasp the reins, and like the fabled charioteer, drive all to destruction.

What influence the times in which Mr. Wesley lived had on his mind and health, may be gathered from another valued fragment.—“ The removal of

many eminent christians into another world, who had been his intimate acquaintance, and kind friends, the great decay of serious religion among many professors, and the increasing rage of the enemies of real godliness, manifestly seized on, and drunk his spirits; and having filled up his part of what is behind of the afflictions of Christ in his flesh, for his body's sake, which is the church, and finished the work given him to do, he was taken out of this vale of tears, to that world, where the wicked cease from troubling, and the weary are at rest, when he had not been much longer an inhabitant here below than his blessed master, whom he served with his whole heart, according to the best light he had." Mr. Wesley speaks of the great decay of piety in his day, and which continued so to creep over the land, that not only in the establishment, but at length the descendants of the nonconformists also withered under its baneful influence. John Howe, in his funeral sermon for Dr. Bates, A. D. 1699, and who is a competent witness on this subject; as he lived in the period to which reference is made, thus expresses his views as to the then state, as well as of the future prospects of the "common christian cause." "I must tell you freely my apprehensions, which I have often hinted, that I fear it must die first; I mean a temporary death :

I fear it, for it hath long been gradually dying already ; and sinful diseases which have this tendency, are both sinful and penal.—Serious piety and christianity languishes every where. Many that have a name to live, are dead, and putrified, &c. Common justice and righteousness are fled among us. Sincerely good and pious men die away, in the natural sense, apace.—Though serious religion should seem generally to have expired, let us believe it shall revive, when our confidence and vain boasts cease. The temple of the Lord ! the temple of the Lord ! Lo, here is Christ, and there is Christ : and one sort ceases to magnify this church, and another that, and an universal death is come upon us, then (and I am afraid not till then) is to be expected a glorious resurrection, not of this or that party—for living powerful religion, when it recovers, will disdain the limits of a party. Nor is it to be thought that religion, modified by the devised distinctions of this or that party, will ever be the religion of the world. But the same power that makes us return to a state of life, will bring us into a state of unity, in divine light and love. Then will all the scandalous marks and means of division among christians vanish ; and nothing remain as a test and boundary of christian communion, but what hath its foundation, as such, in plain reason, or express revelation.

Then, as there is one body and one spirit, will that Almighty Spirit so animate and form this body, as to make it every where amiable, self recommending and capable of spreading and propagating itself, and to increase with the increase of God. Then shall the Lord be one, and his name one, in all the earth.”y

This great and good man, not only correctly delineated his own times, but with something like prophetic accuracy, spake of those which were on the advance. In reference to the latter part of this lovely picture, is not this becoming especially apparent? Within the last century, a mighty agency has been in operation, employed by Him who has all agencies under his controul, who works as it pleases him, and to whom the glory for whatever good is accomplished, is only due. Life has returned to the British churches, and that the labours of Wesley and of Whitfield have greatly contributed to its restoration, most candid christians will without hesitation allow. The mantle of the nonconformists has descended on their children ; and the establishment has mightily arisen. (Except in what appears to him, for he

y Howe's Works. fol., vol II., pages 458, 459. Bates' Works, fol., pages 891, 892.

would not designedly or willingly offend, something like improper exclusiveness, and its direct consequences, in certain sections ; which have grown up with the wheat.) In the altered, the renovated state of the national church, the writer greatly rejoices. He should regard it as the greatest proof of the abiding presence of God on his beloved country, if every pulpit in the land, was filled with such men as Baxter, Howe, Bates, Henry, Wesley ;—such as the nonconformist ministers generally were. As to some of their theological peculiarities, he has no doubt but the altered state of times, and the prevalence of that charity, which an apostle so beautifully delineates, would greatly correct, and set these right, without a synod at *Dort*.

From this long digression on the times, we return to Mr. Wesley himself. The year which terminated his sufferings, cannot with certainty be ascertained : perhaps about 1670. The oldest date that is to be found in reference to him, is March, 1666 ; and in any register of burials at Preston, is 1693. By the Rev. O. Piers, the present worthy vicar of Preston, the means for ascertaining this fact, have been most courteously afforded. The death of Mr. Wesley could not assuage the spirit of the times ; (a spirit, of which it is but justice to say, that no party was entirely

free, witness the conduct of *Cheyne*, at the death and burial of *Chillingworth*.^z The vicar of Preston would not suffer him to be buried in the church; and in the church yard, no stone tells where his ashes lie, nor is there a monument to record his worth. The writer would not seem to affect any thing, yet to this village (which he visits regularly, as a small Wesleyan chapel is there,) he does not go, without remembering the vicar of Whitchurch. In this and that house, lonely dell, and retired spot, he seems to see the man whose spirit was crushed—the christian, hunted to obscurity—and the minister, whose lamp though lighted in the skies, was wickedly quenched, by the triumphant spirit of persecution; and he is no stranger to the hallowed spot, where his mortal part is deposited. May British christians be thankful to God for better days; may they long continue; moderate men rule in the state and in our churches; and honour ever be cheerfully rendered, to whom honour is due.

Of Mr. Wesley it may be said, as it is of another who once suffered; he rests from his labours, he hears not the voice of the slanderer, nor feels the

^z Des Maizeaux's Life of Chillingworth, page 335, to the end.

rod of the oppressor. His piety and worth, as reported by the fragments which have come down to us, shall live while any remnants of christianity continue in the land. In heaven, in that state of rest, where the wicked cease from troubling, and they who came up out of great tribulation, are before the throne; he hath found his reward. Small and feeble is the tribute, which the writer can render to the memory, of the youthful christian; the useful minister; the vicar torn from his weeping flock; the husband and father driven from his beloved family, and immured in a jail; the man who by sorrow, was early brought to death, to leave a widow* and babes poor and desolate;

* He speaks of his *aged mother*. This was the relict of his father, *John Wesley*, sometime vicar of *Whitchurch*, in Dorsetshire; from which he was ejected by the cruel *act of uniformity*. Persecuted and driven about from place to place during his life, he could make no provision for his family; and his widow, who survived him at least forty years, was obliged to depend on fortuitous charity; and in her latter days especially, on the little help, £10 *per annum*, which she received from her son Samuel; who was in very straitened circumstances himself. How doleful was the lot of this poor woman! persecuted with her husband during the whole of her married life, and abandoned to poverty during a long and dreary widowhood." *Dr. Clarke's Wesley Family*, pages 90, 49.

his aged father brought to the grave with him ;—to the man, to whom the space of a few poor feet of earth was denied in the church, as if *his* remains would desecrate the sacred place ;—to the memory of this too long forgotten, deeply injured, illustrious christian sufferer—the writer willingly offers, the small,—the best tribute that he can give.

In one blessed book it is said,—“ *the righteous shall be in everlasting remembrance :*” —and in a work highly valued, though less admired by the christian ; a sentiment, not entirely dissimilar, is thus elegantly repeated :—

“ *Dum juga montis aper, fluvios dum piscis amabil,
Dumque thymo pascentur apes, dum rore cicadæ :*

SEMPER HONOS NOMENQUE TUUM LAUDESQUE

MANEBUNT.”

Weymouth, 1833.

NOTES.

THE PLACE AND YEAR OF SAMUEL WESLEY'S BIRTH.

It is generally said by the biographers of the Wesleys, that Samuel, afterwards rector of Epworth, was born at Whitchurch, A. D. 1662, or perhaps a little earlier :—his age when he entered college, is by one party supposed to have been *twenty two* ; by another, *sixteen*.

“ In Dr. Whitehead's lives of the Wesleys, and in the life which is prefixed to the collected edition of Mr. Wesley's works, it is said that Wesley, the father, was about sixteen when he entered himself at Exeter College. But as he was born about the year 1662, or perhaps a little earlier, he must have been not less than two and twenty at that time, as the following extracts from the registers of Exeter college will prove.—

“ Deposit of Caution money.”

Sept. 26, 1684. Mro. Hutchins pro Samuele Westley.
Paup. Schol. de Dorchester, £3.

“ Ric. Hutchins, Guil. Crab., &c.”

Southey's Life of Wesley, vol. I., page 7.

“ Mr. Samuel Wesley appears to have been born at

Whitchurch, in the year 1662, and was about twenty two years of age when he entered at Oxford." *Dr. Clarke's Wesley Family*, pages 60, 61.

"Samuel, the father of the late Mr. John Wesley, was born about 1662, or perhaps a little earlier. About the age of sixteen, he walked to Oxford, and entered himself of Exeter college." *Moore's Life of John Wesley*, pages 39, 40.

Mr. Moore doubts whether the information obtained from Oxford by Mr. Southey, applies to the late rector of Epworth; first, because "the name is spelt WESTLEY, and in the person's own signature; and secondly, as it would suppose that Mr. John Wesley the son, was mistaken in his father's age." How the name was written by Bartholomew of Charmouth, and John of Whitchurch themselves,—the reader will have seen. Unless indeed he supposes, that in the copies of the return to the commission in 1650, and in the copy of John Wesley's diary, as given by Dr. Calamy, the letter *t* has been improperly placed in the name. From 1435, 1481, downwards, a WESTELEY, and a WESTLEY family may be found in Dorsetshire: but to the commencement of Samuel's college days, (except as it has been since printed, in accommodation to the change) the name of WESLEY was unknown. Was there anything in Wood's statement of the "fanatical minister of Charmouth," or in the name of nonconformists, that would make it at that period not very desirable in high church men, to be known as descendants from those noble persons? Or why is it (with the exception of what is thankfully received from Dr. Calamy,) that no hand was

found to perpetuate their worth, to put on record the interesting events of their life ; with the time and place of their death ? From the widow of John of Whitchurch, as she survived her husband so long, (Dr. Clarke's Wesley Family, pages 48, 90,) much must have been heard, which would have been of great interest, if brought down to us : —but it has perished.

If any wish existed anywhere to pass without being known, as the descendants of the above honoured persons, the publication of a letter soon led to the counteraction of that : some parties have been so accommodating, as to write the names of the former ministers of Charmouth, and Whitchurch, WESLEY, rather than it should pass unknown, that they were the progenitors of the rector of Epworth, and his sons.

Mr. Wesley's dissertations on the book of Job, are dedicated to Queen Caroline : in the dedication, it is said that the author was more than seventy. Under the frontispiece he is said to be about seventy. Is it not likely that this dedication was written, or filled up by one of his sons after his death ; for at that time the work was not finished. Does it appear from the writings of the sons, that they were very familiar with the time, place, and circumstances of their father's birth, or those of their grandfather ? If not, they might possibly be mistaken as to his age. There is some confusion about the dates in reference to the dissertation on Job. Mr. Wesley died April 25, 1735. " He died *the year before* Job was finished, and his son Samuel completed and edited the work." "The work bears date 1736. it was in this year it was

published." And yet Mr. John Wesley "presented it *very prettily bound*, to the Queen, October 12, 1735, *six months* after Mr. Samuel Wesley's death." Perhaps the whole impression was not ready for delivery until 1736. *Dr. Clarke's Wesley Family*, pages 210, 14, 15, 16, 217.

The epitaph of the late rector of Epworth informs us, that Mr. S. Wesley "departed this life the 25th of April, 1735, aged 72 years." He was, Dr. Clarke informs us, (Wes. Fam. 217) in the 72nd year of his age. The diary of John the father states, that he left Whitchurch with his family, for Melcombe, the 22nd of February, 1663. If Mr. S. Wesley's age, as given above, be correct, and he was born at Whitchurch, then he must have been 72, at or before the beginning of February, 1735; and have entered, not on the 72nd, but the 73rd year of his age. If, as Mr. Moore states, perhaps he was born a little earlier than 1662, he must have been more than 72, in 1735.

But by the editor of Dr. Calamy, and Hutchins, we have a different statement. The Dorset historian, when speaking of Mr. Wesley, and his retreat at *Preston*, adds, "his son Samuel was born here, educated at Dorchester, then in a private academy among the dissenters, whom he soon left, and was admitted at Exeter college, Oxford, a servitor, at the age of *eighteen*, 1684." *Hutchins' Dorset*, second edition, vol I., page 117.

"Samuel Wesley, rector of Epworth, father of the celebrated founder of the methodists, left one of the private academies of the dissenters, at *eighteen*, to become a servitor in Exeter College, Oxford. He died 1735,

aged sixty nine." *Dr. Calamy's "Historical Account,"* edition 1830, vol. I., page 459.

If these statements are correct, (and the reader will compare the dates, &c., with the documents procured from Oxford, by Mr. Southey) Mr. Samuel Wesley was born at Preston, A. D. 1666, and entered Exeter college, in 1684, when eighteen years of age. Without venturing to give, or even to hint any opinion, on the sudden change of his views, one fact at least may be stated;—young persons at the age of eighteen, without a father to controul and direct them, unless they are very thoughtful, self-distrusting, sober minded, and humble, are exposed to great danger; are in, or about to enter on, a most perilous period of life.

MR. MORTON.

"Mr. Samuel Wesley was educated at the free school at Dorchester, and afterwards he became a pupil in Mr. Morton's academy among the dissenters." *Dr. Clarke's Wesley Family*, page 60.

"Among those who became nonconformists that received their education at Oxford, while Dr. Owen, was vice-chancellor, was John Wesley, who was ejected from Whitechurch, in Dorsetshire; Charles Morton, afterwards a celebrated dissenting tutor at Newington Green, but so pestered with the bishop's processes, that he was obliged to desist, and retire to America, where he died." *Orme's Life of Owen*, pages 141, 142.

“ Charles Morton, descended from an ancient family in Nottinghamshire, where it had been seated from the time of Edward III., to which prince one of his ancestors served the office of secretary. His father, Nicholas Morton, was rector of Blisland, in Cornwall, and brought up three sons to the ministry. Charles, the eldest, was born about the year 1626, in the house of his maternal grandfather, Mr. Kestle, at Pendarves, in Cornwall. At fourteen years of age, he was sent to Wadham College, Oxford, where he applied closely to study, and took his degree as M. A. He was then a zealous conformist; but the civil war breaking out soon afterwards, he was led to examine the controversy, which ended in his joining the puritans. Having a taste for mathematical pursuits, he acquired the esteem of Dr. Wilkins, warden of his college, whose eminence in that department is well known. Upon his leaving the university, he settled at Blisland, his father having vacated the living, and removed to London. Here he continued until the act of uniformity, in 1662, when he retired to a family estate at St. Ives, and preached to a few people in a neighbouring village. Some losses which he sustained in the great fire that happened in 1666, drew him to London, and occasioned his settlement in the neighbourhood. At the suggestion of some friends who considered him a proper person to undertake the tuition of youth, he opened an academy at Newington Green, and followed the employment about twenty years. In addition to his qualifications as a man of literature, he is said to have possessed a peculiar talent for exciting youth to a love of learning, as well by the freedom of his conversation, as by his familiar method of explaining difficult subjects. But his occupation as a tutor, gave great umbrage to the

party in power, who charged it as a violation of the oaths which he had taken at the university ; he therefore drew up an able vindication of himself and his brethren, which may be seen at length, in 'Calamy's Continuation.' His nonconformity, however, was the *gravamen* of his offence, aggravated by the schemes that he had formed for its perpetuity. These exposed him to the frequent intrusion of spies and informers, from whom, upon one occasion, he experienced a remarkable deliverance, by the sudden death of the person who had seized him. Being teased with continual processes in the bishop's court, and worn out by a series of vexations, from which he saw no prospect of deliverance, he formed the resolution of abandoning his country, and in 1685, embarked for New England. He was there chosen pastor of a church at Charlestown, and vice president of Harvard college, where he introduced the systems of science that he had used in England, of which copies are preserved in the cabinet of the historical society. Mr. Morton, who possessed a healthy constitution, held the above situations until his death, in April, 1697, when he was about seventy years of age. He was a pious, learned, and ingenious man, of a good natural temper, and a generous, indefatigable friend. These qualities procured him the esteem and affections of his pupils, many of whom rose to eminence and usefulness, both in church and state. The sacrifice that he made to principle, bore testimony to his integrity, and it was united to a liberality of feeling, that led him to cherish sentiments of respect towards persons of a different communion." *Wilson's Life of De Foe*, vol. I., page 24. *Calamy's Historical Account*, vol. I., page 131, edition 1830. *Nonconformist's Mem.*, vol I., page 273.

At Mr. Morton's "were produced of ministers, Mr. Timothy Cruso, Mr. Hannot, of Yarmouth, Mr. Nathaniel Taylor, Mr. Owen, Mr. Obadiah Marriott, Mr. John Shower, and several others; and of another kind, *poets*, Samuel Wesley, Daniel De Foe," &c. *Wilson's Life of De Foe, vol I., pages 22, 27.*

MATTHEW WESLEY.

John Wesley, of Whitchurch, is said by Dr. Calamy to have had a numerous family; but with the exception of Samuel and Matthew, of these, the present age knows nothing. Of Matthew, very little is known; in the Wesley Family, by Dr. Clarke, that little is brought together. He is supposed to have died in the year 1737. In the Gentleman's Magazine for June, in that year, are verses on his death, by a writer whose signature is "*Sylvius*," which may be found in the Wesley Family, page 57. But in the same magazine for *April*, 1737, page 248, Sylvius appears to speak of Mr. Wesley, *as living*. Is there reason to suppose that Mr. M. Wesley died between the months of April and June in that year? The following are the lines referred to, which Dr. Clarke it would appear, had not noticed.

"ON RECOVERY FROM ILLNESS."

"Deprest with pains unfelt before,
My muse her wonted strain forbore
Sad melancholy seiz'd my mind,
To books or converse disinclin'd,

And dark ideas fill'd my brain
 Of chronic ills, and years of pain :
 Whatever image pictures life
 Of grief expressive, pain, and strife ;
 A journey through a dreary way,
 A gloomy sky, a stormy day,
 A voyage through impetuous waves,
 Where *Scylla* barks, *Charybdis* raves,
 Where ambush'd rocks, and quicksands wait,
 And ev'ry billow threatens fate,
 These uninvited crowd my thought,
 A region all with vapours fraught.
 Yet still amidst this anxious care,
 I barr my bosom from despair,
 Solicit patience, heav'nly guest,
 To fortify my feeble breast.
 She, welcome friend, with lenient art,
 Can lessen pain, and ease impart,
 Or with her lore the soul incline
 To bear distress, and not repine ;
 When providence this pow'r bestow'd,
 He lighten'd half our penal load :
 At her approach, my throbs decrease,
 My mental tumult sinks to peace.
 Nor long my absent health I mourn'd,
 The rosey Goddess soon return'd,
 My wasted strength again supplies,
 And bids my drooping spirits rise.
 Be first my thankful tribute given,
 To thy dispose, all grateful heaven !
 Thy providential care ordains
 My share of pleasures and of pains.

'Tis thine, that first I drew my breath,
 Thine are the issues too from death.
 Nor be the due returns withheld
 To WESLEY sage, in med'cine skill'd
 Whose kindly draughts our pains assuage,
 And make diseases cease to rage,
 As heav'n was *pleas'd* by *him* to save,
 And disappoint the gaping grave.
 Ungrateful! worthless! were my lays,
 Should I forget URBANUS' praise,
 'Twas owing to his friendly care
 I breath'd at ease the rural air,
 Her ample bounds where *Reading* spreads,
 Where *Kennet* winds along the meads,
 Where *Thomson* the retreat approves,
 By streams refresh'd, and gloom'd with groves,
 Where from *Cadogan's* lofty seat,
 Our view surrounding landscapes greet.
 'Twas there he made my leisure blest,
 There wak'd the muse within my breast,
 While his improving converse joyn'd
 At once both cheer'd and rais'd my mind."

Sylvius.

Gentleman's Magazine, 1737, page 248.

For further notices of the Wesleys, and Sylvius, see
Gentleman's Magazine, 1735, pages 215, 332, 379, 551,
 559;—1736, pages 155, 740;—1737, pages 179, 307, 318,
 374;—1785, page 758, &c.

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* * Of this pamphlet, the late Dr. Adam Clarke, was pleased (unsolicited) to say;—“I strongly advise you to reprint it in another form; it is the best that I have ever seen on the subject.”

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